

غَايَةُ الْمُرِيدِ شَرْحُ كِتَابِ التَّوْحِيدِ

# Ghaayatul Mureed *Sharah* Kitab ut Tauheed

Muallif

**Shaikh Saaleh  
bin Abdul Aziz aal ash-Shaikh**

Urdu Tarjuma

**Maktaba Darussalam**

Transliterator

*Rehan Syed Barey*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## Transliterations Notes:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

Allah hi maabood-e-barhaq hai, uske siwa koi ibaadat ke laayaq nahi. Kyounke wohi sab ka paida karne waala aur sab ko paalne waala hai. Wohi sab ko rizq dene waala, maut-o-zindagi ataa farmaane waala, wohi aulaad den waala, nafa-o-nuqsaan ka maalik hai, poori kaaenaat uske qabza-e-qudrat mein hai.

Tauheed islaam ka buniyaadi aqeeda hai. Iske baghair koi shakhs musalman nahi ho sakta. Tauheed ke maane ye hain ke Allah Ta'ala ke baare mein ye aqeeda rakha jaae ke wo apni zaat<sup>1</sup>, sifaat<sup>2</sup>, aur afaal<sup>3</sup> mein waahid aur yakta hai. Uski zaat-o-sifaat aur afaal mein uska koi mushaaba, misl, shareek nahi. Wo azali-o-abadi<sup>4</sup> hai. Wo hamesha se hai aur hamesha rahega. Uske liye fanaa nahi. Wo zaman-o-makaan ki qaid se paak hai.

Chunache jis kisi ne bhi Mohabbat, ya Taazeem, ya Ibaadat mein Allah ke alaawa kisi ko Allah ke baraabar qaraar diya, wo mushrik hai. Allah Ta'ala ka irshad hai:

Jo Log Imaan Laae Aur Phir Apne Imaan Ko Zulm (yaane shirk) Ki Milaawat Se Aalooda Nahi Kiya, To Aise Hi Logo'n Ke Liye Aman Hai Aur Yehi Log Hidaayat-yaafta Hain.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ.  
(Surah al-Anam: 82)

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<sup>1</sup> T: Allah Ta'ala ki zaat, wujood, hasti [RKT]

<sup>2</sup> T: Ausaaf-e-Ilaahi, attributes [RKT]

<sup>3</sup> T: Kaam aamaal [RKT]

<sup>4</sup> T: Azali (أَزَلَى) Jiski ibtida na ho, qadeem eternal without beginning. Abadi (أَبَدَى) Na khatam hone waala, eternal, endless [RKT]

Tauheed ke unwaan par bohut si kitaabe'n likhi gai hain, par mutaakhhhireen ulama-e-salaf mein Shaikh Muhammad bin Abdul Wahaab ibne Sulaiman at Tamimi ؒ ki Kitab ut Tauheed ko jo muqaam-o-martaba mila wo shayad hi kisi aur ko mila ho. Urdu zabaan mein Kitab ut Tauheed ki shuruhaat<sup>5</sup> to bohut si hain. Un sab shuruhaat mein se Darussalam ne jis tarjuma ka intekhaab kiya wo bhi Shaikh Muhammad bin Abdul Wahaab ؒ hi ke khandaan se taalluq rakhte hain, unka naam Fazilat ush Shaikh Saaleh bin Abdul Aziz bin Muhammad bin Ibrahim Aal Shaikh.

### Kuch Is Tranliteration Ke Baare Mein:

Allah ki taufeeq aur fazal se jis unwaan par maine sab se pehle roman-script mein transliteration kiya tha wo kitab "Kalma-go Mushrik"<sup>6</sup> ka taalluq bhi Masla-e-Tauheed hi se tha. Kuch saal baad maine Professor Saeed Mujtaba Saeedi (hafizahullah) ke tarjuma ke saath, Darussala se chapi "Kitab ut Tauheed par kaam kiya.

Darussalam waale edition mein, aur Dar uz Ziya, Riyadh se chape dono editions mein musannif ka muqaddama adhoora hai.

Is edition mein ba-taqaza-e-bashariyat, Darussalam se arbi ibaaraat type karte hue kai jagah harakaat<sup>7</sup> ki gahalatiyaa'n hui hain. Mere naaqis ilm ke saath, transliterate karte hue mujhe jahan-kaheen koi ghalati nazar aai usey maine baghair ishaare ke durust kar diya hai. Transliterate karte hue mujhe taqreeban 300 se zaaed aise alfaaz miley jin ka urdu mein mafhoom likhna zaroori tha, warna ibaarat ka

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<sup>5</sup> T: (شَرْح) Sharah ki jamaa, wo kitaab jis mein kisi kitaab ke maane-o-mataalib ki tashreeh ki gai ho [RKT]

<sup>6</sup> T: Shaikh Abul Hasan Mubasshir Ahmad Rabbani (hafizahullah) ki kitab, jis par maine 2010 mein kaam kiya tha.

<sup>7</sup> T: (حَرَكَت) Eraab, zer, zabar, pesh, jazam, aur tashdeed. waghaira [RKT]

mafhoom samajhna mushkil hota.

Transliterated karte hue tarjuma mein kuch modifications maine apni taraf se kiye hain, jaise:

- Mutarjim ne kuch jagah tarjuma kiya “baith rehne” - “بیٹھ رہنے”, choo’nke aam bol-chaal mein “baithe rehne” - “بیٹھے رہنے” istemaal hota hai, isi liye maine “baithe rehne” - “بیٹھے رہنے” hi likha hai.
- Kuch jagah “maa’na” - “معنی” likha, jabke urdu-roman-script mein “maa’na” - “معنی” likhne-padhne se aasaan hai “maane” - “مغنے” likhna-padhna.
- “Un ke haa’n” - “ان کے ہاں” ko badal kar maine “Un ke yaha’n” - “ان کے یہاں” likha hai.
- Kuch jagah Surah ki numbering type karte hue khataa hui thi, uske bhi sahi kar diya gaya hai.

Oopar maujood information likhne se mera maqsad khaamiyaani nikaalna bilkul bhi nahi, balke meri niyyat sirf ye hai ke in changes ki wajah se main is transliteration ko padhne waale ke liye aasaan banaau’n.

Is kitab ke padhne ke alaawa meri aap sabhi se guzaarish hai ke aap is kitab par do (2) mashoor Shuyookh ki shurooh zaroor sune’n.

① Shaikh Wasiullah Abbas (hafizahullah) ([Download ke liye yaha’n click keejiye](#))<sup>8</sup>

② Shaikh Abdullah Naasir Rahmani (hafizahullah) ([Download ke liye yaha’n click keejiye](#))<sup>9</sup>

Aap sabhi se guzaarish hai ke:

① Is kitab ko padhte hue agar aap ko kahee’n koi ghalati nazar aajaae

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<sup>8</sup> T: Zip folder, file size 313 MB [RSB]

<sup>9</sup> T: 15 Classes, 50 Audio files, file size 400-450 MB. In audio files ko aap alaahada-alaahada hi download kar sakte hain [RSB]

to neeche maujood email par zaroor inform kare'n, in sha Allah us islaah ke liye Allah aapko ajar ataa farmaaega.

② Is kitab ko padhne ke baad aap apne contacts ke saath zaroor share keejiye.

③ Neeche maujood link par roman-urdu-script mein alag-alag topics par islami kutub free download ke liye available hain.

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Duaao'n ka Taalib,

Rehan Syed Barey

July 28<sup>th</sup>, 2022 – 29<sup>th</sup> Dhul Hajja, 1443

Riyadh, Saudi Arabia

## Taqdeem

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا،  
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا  
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.<sup>10</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.<sup>11</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ  
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا<sup>12</sup> ﴿٤١﴾

Amma Baad! Qaraeen-e-Ikraam! Assalamualaikum wa Rahmatullah,

✽ Aimma Arba ke aqwaal ko tarteef-e-zimni ke mutaabiq kar diya hai.

Khan Saahab ki ye pehli kaawish nahi, balke isse qabl ‘Talaash-e-Haq Ka  
Safar’ aur ‘Ek Khula Khat’ waghaira kutub taaleef-o-taqseem kar chuke  
hain, jin ka qaraeen-e-ikraam ke yahaa’n ek (1) wikaar-o-etebaar hai.  
(اللَّهُمَّ زِدْ قِرْدًا)

<sup>10</sup> Surah Aale Imran: 102

<sup>11</sup> Surah-an-Nisa: 1

<sup>12</sup> Surah-al-Ahzaab: 70-71

## Kitab ut Tauheed: Muqaddama Aur Chand Istilahaat

Ulama ka is baat par ittefaaq hai ke islaam mein tauheed ke mauzoo par Kitab ut Tauheed jaisi koi kitaab nahi likhi gai. Ye kitab, Tauheed ki taraf daawat dene waali hai. Shaikah Muhammad bin Abdul Wahaab رحمته الله ne is kitaab mein tauheed ke maane, dalaael-e-tauheed ke usool, aur fazeelat bayaan ki hai. Mazeed bar-aa'n<sup>13</sup> tauheed ke mukhaalif umoor aur un se bachaao ke asbaab bhi bayaan kiye hain. Nez, ikhtesaar ke saath Tauheed-e-Ibaadat (Uloohiyat) aur Tauheed-e-Asma-o-Sifaat ke arkaan bhi bayaan kiye gae hain. Isi tarah Shirk-e-Akbar aur uski chand shakle'n, Shirk-e-Asghar aur uski chand shakle'n, aur har-ek ke wasaael-o-zaraae<sup>14</sup> bhi bayaan kiye hain.

Tauheed ki hifaazat aur uske zaraae, nez Tauheed-e-Ruboobiyat ki chand juziyaat ki bhi wazaahat farmaai hai. Choo'nke, ye ek (1) azeem-us-shaan kitaab hai, is liye hifz-o-tadrees aur wasee taammul-o-tadabbur ke saath is ka mutaala-a karna chaahiye. Aap jahaa'n kahee'n bhi ho'nge is kitaab ki zaroorat mehsoos kare'nge.

### Kitab ut Tauheed:

Tauheed se muraad kisi cheez ko yakja karna hai. Allah Ta'ala ko ek (1) maanna, yaane akele Allah Ta'ala ko hi maabood maanna. Allah Ta'ala ki kitab Quran-e-Majeed mein darj-e-zail teen (3) aqsaam bayaan ki gai hain: ① Tauheed-e-Ruboobiyat ② Tauheed-e-Uloohiyat ③ Tauheed-e-Asma wa Sifaat

### Tauheed-e-Ruboobiyat:

Iske maane ye hain ke Allah Ta'ala ko uske afaal mein munfarid aur yakta jaanna. Allah Ta'ala ke bohut se afaal hain jin mein se chand ek

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<sup>13</sup> T: (مَزِيد بَرَان) Iske siwa [RKT]

<sup>14</sup> T: Wasaael (وَسَائِل) Zariye, waaste, waseele, ways, resources [Raktha]. Zaraae (ذَرَائِع) Waseele, asbaab [RKT]

(1) hasb-e-zel hain: Paida karna, rizq dena, zinda karna, aur maut dena waghaira. Pas in cheezo'n mein alaa-wajhil-kamaal munfarid-o-yakta sirf Allah Ta'al ki zaat hai.

#### Tauheed-e-Uloohiyat ya Tauheed Ilaahiyat:

Ye dono Ilaa (إِلٰه) ya la (لَا) ke masdar hain. Jis ke maane ye hain ke wo maabood jiski taazeem-o-mohabbat ke saath ibaadat ki jaae aur Tauheed-e-Uloohiyat ke maane ye hain ke ibaadat ke jumla afaal ko Allah Ta'ala ke liye khaas kiya jaae.

#### Tauheed-e-Asma wa Sifaat:

Is ka matlab ye hai ke banda ye aqeeda rakhe ke Allah Ta'ala apne Asma-o-Sifaat mein yakta hai aur un mein uska koi mumaasil nahi.

Musannif Imam Muhammad ﷺ ne is kitaab mein tauheed ki mazkoora-baala teeno aqsaam ka tafseel ke saath zikr kiya hai. In aqsaam ko samajhne ki ashad zaroorat hai, lekin is mauzoo par kitaabe'n ba-kasrat dastiyaab nahi. Musannif ne Tauheed-e-Ilaahiyat aur Uboodiyat aur uske arkaan, masalan: Tawakkul, khauf, mohabbat ki wazaahat farmaai hai. Nez uske muqaable mein shirk ki bhi wazaahat ki hai.

Ruboobiyat ya Ibaadat, ya Asma wa Sifaat mein Allah ke saath kisi doosre ko shareek kiya jaae to ye shirk hai. Is kitaab ki taaleef ka maqsad ibaadat mein Allah Ta'ala ke saath kisi ko shareek karne se rokna aur uski tauheed ka hukm dena hai.

Kitab-o-Sunnat ki nusoos is baat par dalaalat karti hain ke ek (1) etebaar se shirk ki do (2) qisme'n hain: ① Shirk-e-Akbar ② Shirk-e-Asghar

Aur ek (1) etebaar se iski teen (3) aqsaam hain:

① Shirk-e-Akbar ② Shirk-e-Asghar ③ Shirk-e-Khafi

#### Shirk-e-Akbar:

Wo hai jiska irtekaab bande ko deen se khaarj kar deta hai aur shirk-e-akbar ka matlab ye hai ke Allah Ta'ala ke saath kisi aur ki bhi ibaadat karna ya ibaadat mein se kisi ek (1) cheez ko ghairullah ki taraf pherna ya ibaadat mein Allah Ta'ala ke saath kisi ko uska shareek banaana.

### Shirk-e-Asghar:

Wo hai jis par Shaare<sup>15</sup> ﷺ ne shirk ka hukm lagaaya hai, taaham us mein kisi ko shirk-e-kaamil nahi samjha jaata jo usko shirk-e-akbar ke saath mulhiq kar de. Yaad rah eke shirk-e-akbar zaahiri bhi hai, masalan: Butho'n, Qabro'n, aur Murdo'n ke pujaariyo'n ka shirk. Aur baatini bhi, masalan: Munaafiqo'n ka shirk, ya peero'n-faqeero'n, murdo'n aur maaboodaan-e-baatila par tawaakul karne waalo'n ka shirk. Un ka shirk makhfi hai, albatta ye baatin mein *akbar* hai, goya ke zaahir mein nahi.

Alaawa-azee'n kade, dhaage aur taaweez pehenna aur ghairullah ki qasam khaana bhi shirk-e-asghar mein shaamil hai.

### Shirk-e-Khafi:

Isse muraad maamooli qism ki riya aur is tarah ki deegar kamzoriyaa'n hain.<sup>16</sup>

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<sup>15</sup> T: (شارع) Saahib e shariyat, paeghambar, Nabi yaane Rasool Allah ﷺ  
[RKT]

<sup>16</sup> T: Urdu pdf mein muqaddama ka tarjuma sirf itna hi maujood hai  
[RSB]



## Tauheed Tamaam Ibaadaat Ki Buniyaad Hai

Allah Ta'ala ka irshad hai:

Aur Maine Jinno'n Aur Insaano'n  
Ko Mahez Is Liye Paida Kiya Ke  
Wo Sirf Meri Bandagi Kare'n.<sup>17</sup>

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

(Surah adh-Dhaariyaat 51: 56)

Allah Ta'ala ne farmaya:

Aur Ham Ne Har Ummat Mein  
Rasool Bheja Ke (logo) Sirf Allah  
Ki Bandagi Karo Aur Taaghoot  
(ghairullah) Ki Bandgi Se Bacho.<sup>18</sup>

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ

وَأَجْتَنِبُوا الطُّغُوتَ.

(Surah an-Nahl 16: 36)

<sup>17</sup> Maine jinno'n aur insaano ko mahez apni ibaadat ke liye paida kiya hai. Aslaaf ne "إِلَّا لِيَعْبُدُونِ" ki tafseer illa liyuwahhidoona "إِلَّا لِيُؤَخِّدُونِ" ki hai... ke maine jinno'n aur insaano ko mahez is liye paida kiya hai ke wo meri tauheed ka iqraar-o-elaan kare'n. Isse ye bhi maaloom hua ke tamaam rasool tauheed aur ibaadat samjhaane ke liye mab-oos kiye gae the.

Ibaadat la Lughawi aur Sharai mafhoom: Ibaadat ke mafhoom mein aajizi aur hadd-darja inkesaar paaya jaata hai aur jab iske saath mohabbat aur itaa-at bhi shaamil ho to wo sharai ibaadat ban jaati hai. Sharai taur par kisi ki mohabbat, rahmat-o-shafqat ki ummeed aur uske azaab ke dar se uske awaamir\*-o-nawaahi\*\* par amal karna ibaadat kehlaata hai.

Shaikh-ul-Islam Ibne Taimiyya رحمه الله farmate hain: Insaan ke aise tamaam zaahiri aur baatini aqwaal-o-afaal jo Allah Ta'ala ko mehboob aur pasand ho'n, un tamaam ko ibaadat kehte hain. Isse saabit hua ke har qism ki ibaadat sirf Allah ke liye jaaez hai.

\* T: (أَوَامِر) Ahkaam-e-Ilaahi, wo baate'n jin ke baja-laane ka shariyat mein hukm diya gaya hai [RKT]

\*\* T: (نَوَاهِي) Wo umoor jin ke karne se shariyat ne manaa kiya hai [RKT]

<sup>18</sup>-e-aayat ibaadat aur tauheed ke mafhoom ki tafseer hai. Nez is aayat se maaloom hua ke Allah Ta'ala ke tamaam rasool in do (2) baato'n ki taaleem ke liye mab-oos kiye gae ke logo! Tum sirf Allah Ta'ala ki

Allah Ta'ala ka irshad hai:

Aur Tere Rabb Ne Faisla Kar Diya  
Hai Ke Tum Sirf Usi (Allah) Ki  
Bandagi Karo Aur Waalidain Ke  
Saath Husn-e-Sulook Karo.<sup>19</sup>

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَانًا. (Surah al-Isra 17: 23)

Aur Tum Sab Allah Ki Bandagi  
Karo Aur Uske Saath Kisi Bhi  
Cheez Ko Shareek Na Thehraao.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا.  
(Surah an-Nisa 4:36)

Ek (1) aur muqaam par Allah Ta'ala ne farmaya:

(Aye Muhammad ﷺ! Keh  
Deejiye Ke Aao Main Tumhe'n  
Wo Cheeze'n Padh Kar Sunaau'n

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ إِلَّا  
تُشْرِكُوا بِهِ شَيْئًا. (Surah al-Anaam 6: 151)

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bandage karo aur taaghoot ki bandgi se ijtenaab karo. Isi ko tauheed  
kehte hain. Is aayat ke pehle jumla “أَعْبُدُوا اللَّهَ” mein tauheed ka isbat  
aur iqraar, jabke, “وَأَجْتَنِبُوا الطُّغُوتَ” mein shirk ki nafi aur inkaar hai.

Taaghoot: Ye “فَعُلُوت” ke wazan par masdar\* “الطغيان” se mushtaq\*\*  
hai.

Har wo maabood, matboo\*\*\* ya mataa'\*\*\*\* (مطاع) cheez jise insaan  
uski hadd se badha de, usey “taaghoot” kehte hain.

\* T: (مُضَدَّر) Saadir hone ya nikalne ki jagah, asal, buniyaad [RKT]

\*\* T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [RKT]

\*\*\* T: (مُطْبُوع) Marghoob, pasandida, accha lagne waala [RKT]

\*\*\*\* T: (مَتَاع) Wo cheez jis se nafaa haasil ho, jaise tijaarat ka maal,  
sarmaaya [RKT]

<sup>19</sup> Is aayat mein faisla ke maane amr aur wasiyyat hain, yaane usne  
tumhe'n is baat ka hukm diya aur wasiyyat ki hai ke tum uske alaawa  
kisi ki ibaadat na karo. Kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” (ke Allah Ta'ala  
ke siwa koi maabood nahi) ka bhi bilkul yehi mafhoom hai. Ye aayat  
tauheed ke mafhoom ko poori tarah waazeh kar rahi hai, ke sirf Allah  
Ta'ala ki ibaadat baja laana aur kalma “لَا إِلَهَ إِلَّا اللَّهُ” ko acchi tarah  
samajh kar ikhtiyaar karna hi asal tauheed hai.

Jo Tumhare Rabb Ne Tum Par  
Haraam Ki Hain. (Wo) Ye Ke Tum  
Uske Saath Kisi Bhi Cheez Ko  
Shareek Na Thehraao.

Abdullah bin Masood رضي الله عنه farmate hain: “Jo shakhs Muhammad ﷺ ki  
sar-ba-mohr (band kar ke mohr lagaai hui) wasiyyat mulaaheza karna  
chaahta ho wo Allah Ta’ala ka ye farman padh le:

(Aye Muhammad ﷺ) Keh قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ

Deejiye Ke Aao Main Tumhe’n  
Wo Cheeze’n Padh Kar Sunaau’n

Jo Tumhare Rabb Ne Tum Par  
Haraam Ki Hain. Wo Ye Ke:

Tum Uske Saath Kisi Bhi Cheez  
Ko Shareek Na Thehraao. أَلَّا تَشِيرُوا بِهِ شَيْئًا ۖ

Apne Waalidain Ke Saath Husn-  
e-Sulook Karo. وَيَا لَوْلَا دِينٌ إِحْسَنًا ۖ

Apni Aulaad Ko Muflisi Ke Dar Se  
Qatl Na Karo, Kyouнке Tumhe’n  
Bhi Aur Unko Bhi Rizq Ham Hi  
Dete Hain. وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ نَحْنُ نَرْزُقُكُمْ ۖ

Be-hayaai Ke Kaam Zaahir Ho’n  
Ya Poshida, Tum Unke Qareeb  
Bhi Na Phatko. وَيَا أَيُّهَا هُمْ ۖ

Aur Jise Qatl Karna Allah Ta’ala  
Ne Haraam Thehraaya Hai Usey  
Qatl Na Karo, Magar Haq Aur  
Jaaez Tariqe Se. Us (Allah) Ne  
Tumhe’n In Baato’n Ki Wasiyyat  
(hidaayat) Ki Hai, Taake Tum Aql  
Se Kaam Lo. وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۖ

Aur Tum Yateemo’n Ke Maal Ke  
Qareeb Bhi Na Jaao, Magar Aise  
Tariqe Se Jo Intehaa Behtareen ذِكُّكُمْ وَصَلَّيْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ  
يَبْلُغَ أَشُدَّهُ ۖ

Aur Pasandida Ho, Yaha'n Tak Ke  
Wo (yateem) Apni Jawaani Ki  
Umr Ko Pohonch Jaee.

Aur Insaaf Ke Saath Naap-tol  
Poora Karo, Ham Kisi Jaan Ko  
Uski Taaqat Se Badh Kar  
Mukallaf<sup>20</sup> Nahi Karte.

وَأَوْفُوا الْكَيْلَ وَالْيَمَانَ بِالْقِسْطِ ۚ لَا تَكِفُ  
نَفْسًا إِلَّا وُسْعَهَا ۚ

Aur Jab Baat Karo To Insaaf Ki  
Kaho, Khwah Wo Muaamala  
Apne Rishtedaar Hi Ka Ho (yaane  
kisi ek (1) taraf jhukaao se kaam  
na lo).

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ

Aur Allah Ta'ala Se Ahd Ko Poora  
Karo. Us (Allah) Ne Tumhe'n In  
Baato'n Ki Wasiyyat (hidaayat) Ki  
Hai, Taake Tum Yaad Rakho.

وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذِكْرُكُمْ بِهِ لَعَلَّكُمْ  
تَذَكَّرُونَ .

Aur Be-shak Ye Mera Seedha  
Raasta Hai, Tum Isi Par Chalo. Ise  
Chod Kar Doosri Raaho'n Par  
Mat Chalo, Wo Tumhe'n Allah Ki  
Raah Se Door Kar De'ngi. Us  
(Allah) Ne Tumhe'n In Baato'n Ki  
Wasiyyat (hidayat) Ki Hai, Taake  
Tum Parhezgaar Ban Jaao.<sup>21</sup>

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذِكْرُكُمْ وَصَلُّكُمْ  
بِهِ لَعَلَّكُمْ تُتَّقُونَ ..

(Surah al-Anaam 6: 151-153; Jaame Tirmizi:  
Kitab ut-Tafseer, Tafseer Surah al-Anaam:  
H3070)

<sup>20</sup> T: (مُكَلَّف) Paaband, jis ke zimme koi farz aad ya waajib ho [RKT]

<sup>21</sup> Ibne Masood رضي الله عنه ke farman ka mafhoom ye hai ke agar farz kar liya  
jaae ke Rasool Allah ﷺ ne koi wasiyyat likh kar us par apni mohr sabt\*  
farmaai, jise aap ki wafaat aur malaa-aala\*\* ki taraf inteqaal farmane  
ke baad khola gaya to aap ki wasiyyat yehi aayaat ho'ngi, jin mein ye  
dus (10) wasiyyate'n hain.

Ibne Masood رضي الله عنه ki ye hadees in aayaat ki azmat aur rifat-e-shaan par  
dalaalat karti hai, jin ka aaghaaz shirk ki mumaaniyat se hua hai. Isse

Hazrat Moaaz bin Jabal رضي الله عنه farmate hain:

Ek (1) dafa main Nabi-e-Kareem ﷺ ke peeche gadhe par sawaar tha, ke aap ne mujh se farmaya: “Aye Moaaz رضي الله عنه! Kya tum jaante ho Allah ka bando’n par aur bando’n ka Allah par kya haq hai?”

Maine arz kiya: Allah aur uska Rasool hi behtar jaante hain. Aap ne farmaya: “Allah ka bando’n par ye haq hai ke wo sirf usi ki ibaadat (bandage) kare’n aur uske saath kisi ko shareek na thehraae’n, aur bando’n ka Allah ke zimma ye haq hai ke jo banda shirk ka murtakib na ho wo usey azaab na de”.

(Moaaz رضي الله عنه kehte hain): Maine kaha: Ya Rasool Allah ﷺ! (Ijaazat ho to logo’n ko ye khushkhabri suna du’n? Aap ne farmaya: “Nahi, aisa na ho ke wo isi par bharosa karke baith jaae’n (aur amal karna chod de’n)”.<sup>22</sup>

كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ  
فَقَالَ لِي: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ،  
وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: حَقُّ اللَّهِ عَلَى  
الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ  
الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ  
شَيْئًا.

قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: لَا  
تُبَشِّرُهُمْ فَيَتَكَبَرُوا..

---

saabit hua ke tauheed ka isbaat aur shirk ki mumaaniyat tamaam umoor par muqaddam aur ahem-tareen hai.

\* T: (تَبَّتْ) Likha hua, tehreer kiya hua [RKT]

\*\* T: (ملا أعلى) Aala farishte, malaika [RKT]

<sup>22</sup> Sirf Allah Ta’ala ki ibaadat (bandagi) karna aur uske saath kisi ko shareek na thehraana, Allah Ta’ala ka haq hai jo bando’n par waajib hai, kyunke Kitab-o-Sunnat hi nahi balke tamaam rasoolo’n ne Allah Ta’ala ke is haq ko bayaan aur khoob waazeh kiya hai ke Allah Ta’ala ke

## Masaael:

- ① Jinn-o-Ins ki takhleeq mein Allah Ta'ala ki hikmat kaar-farma<sup>23</sup> hai.
- ② Dar-asl ibaadat se muraad tauheed hai, kyonke jumla ambiya aur un ki ummato'n ke darmiyaan yehi baais-e-mutanaaza<sup>24</sup> thi.
- ③ Jo shakhs tauheed par kaarband<sup>25</sup> nahi usne Allah Ta'ala ki ibaadat (bandagi) ki hi nahi.

Surah al-Kafiroon ki aayat:

Aur Jin Ki Tum Parastish Karte  
Ho, Main Un Ki Parastish Karne  
Waala Nahi Hoo'n.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ.

(Surah al-Kafiroon 109: 3)

Ka bhi yehi mafhoom hai.

- ④ Besat-e-Ambiya-o-Rusul ki hikmat ka bhi pataa chalta hai.

---

tamaam huqooq mein se ye haq bando'n par sab se ziyaada waajib hai. Uske baad aap ne farmaya: *"Allah Ta'ala ke zimma bando'n ka ye haq hai ke jo banda uske saath kisi ko shareek na thehraae to wo usey azaab na de"*.

Ahle Ilm is baat par muttafaqi hain ke bando'n ke liye Allah Ta'ala ne ye haq apne oopar az-khud waajib kiya hai, warna koi hasti ya shakhsiyat aisi nahi jo Allah Ta'ala par kisi cheez ko waajib kar sake.

Allah Ta'ala az-rooe hikmat jis cheez ko chaahae apne oopar waajib ya haraam kar leta hai. Jaisa ke ek (1) hadees-e-qudsi mein hai:

Ke Main (Allah Ta'ala) Ne Zulm  
Ko Apne Oopar Haraam Kar  
Rakha Hai.

إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي.

Yaane kisi par zulm nahi karta.

<sup>23</sup> T: (كَارِ قَرْمَا) Asar-andaaz, muassir [Rektha]

<sup>24</sup> T: (مُتَنَازَعَه) Jis cheez ki baabat jhagda ho, jis ke baare mein ikhtelaaf ya jhagda ho [RKT]

<sup>25</sup> T: (كَارِ بَنْد) Amal mein laane waala, taameel karne waala, paaband [RKT]

⑤ Allah Ta'ala ki taraf se har ummat ki hidaayat ke liye Rasool bheje gae.

⑥ Tamaam Ambiya ka deen, yaane un ki daawat ka mehwar aur markazi nuqta sirf tauheed tha.

⑦ Isse ye ek (1) ahem masla bhi maalom hua ke taaghoot ka kufr<sup>26</sup> aur uska inkaar kiye bagahir Allah Ta'ala ki itaadat (bandagi) mumkin hi nahi.

Phir Jo Shakhs Taaghoot Ka  
Inkaar Kare Aur Allah Par Imaan  
Le Aae.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ.

(Surah-al-Baqara 2: 256)

Ka yehi mafhoom hai.

① “Taaghoot” har us cheez ko kehte hain jis ki Allah Ta'ala ke siwa ibaadat ki jaae.

② Ye bhi maaloom hua ke salaf-o-saaleheen ke nazdeek Surah al-Anaam ki mazkoora teen (3) mohakam aayaat ki kis qadr ehmiyat aur azmat thi. Un mein Allah Ta'ala ki taraf se bando'n ko dus (10) ahkaam aur hidaayaat di gai hain. Un mein sab se aawaleen hidayat “shirk ki mumaaniyat” ki hai.

③ Surah Bani Israel (Al-Isra) ki mohkam<sup>27</sup> aayaat mein athaara (18) masaael bayaan hue hain, jin ka aaghaaz in alfaaz se hua hai:

Ke Allah Ke Saath Kisi Ko Shareek  
Na Thehraao Warna Zaleel Aur  
Be-yaar-o-madadgaar Ho Kar  
Baith Rahoge.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعَدَ مَذْمُومًا  
مَّخْذُومًا.

(Surah al-Isra 17: 22)

Yaane in masaael mein sab se pehle tauheed ka bayaan hai aur sab se aakhir mein bhi tauheed hi ka zikr hai.

Aur Allah Ke Saath Kisi Doosre Ko

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ

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<sup>26</sup> T: (كُفْر) Na maanna [Urduinc]

<sup>27</sup> T: (مُحْكَم) (Quran-e-Majeed ki wo aayat) Jis ke maane sareeh ho'n, jis ka matlab saaf ho [RKT]

Maabood Na Banaa Lena, Warna  
 Tu Malaamat-zada Aur Raainda-  
 e-Dargah Ho Kar Jahannum  
 Mein Daal Diya Jaaega.

مَلُومًا مَذْحُورًا.

(Surah al-Isra 17: 39)

Allah Ta'ala ne in masaael ki ehmiyat par tambeeh karte hue aakhir mein farmaya:

Ye Daanaai Ki Baato'n Mein Se  
 Hain, Jo Aap Ke Rabb Ne Aap Ki  
 Taraf Wahee Ki Hain.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ.

(Surah al-Isra 17: 39)

④ Surah an-Nisa ki wo aayat jo huqooq-e-ashra waali aayat kehlaati hai, us mein Allah ne farmaya:

Aur Allah Ta'ala Ki Bandagi Karo  
 Aur Uske Saath Kisi Ko Shareek  
 Na Thehraao.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...

(Surah an-Nisa 4: 36)

⑤ Is mein Rasool Allah ﷺ ki us wasiyyat ki taraf bhi tawajjo dilaai gai hai jo aap ne wafaat ke waqt farmaai thi.

⑥ Bando'n ke zimma Allah Ta'ala ka kya haq hai?

⑦ Jab bande Allah Ta'ala ka haq adaa kare'n to Allah Ta'ala par un ka kya haq hai?

⑧ Hadees se ye bhi pataa chala ke is (Hadees-e-Moaaz رضي الله عنه) mein mazkoor masla ka bohot se sahaaba koi lm na tha.

⑨ Kisi maslahat ke pesh-e-nazar kitmaan-e-ilm<sup>28</sup> (ilm ko makhfi rakhna) jaaez hai.

⑩ Kisi musalman ko khush-khabri dena jaaez hai.

⑪ Allah Ta'ala ki rahmat par bharosa karke tark-e-amal jaaez nahi.

⑫ Ye bhi maaloom hua ke jisse koi baat poochi jaae aur wo na jaanta ho to you'n keh dena chaahiye: "اللَّهُ وَرَسُولُهُ أَعْلَمُ" (Allahu wa Rasooluhu A'lama) ke "Allah Ta'ala aur uska Rasool hi behtar jaante hain".

<sup>28</sup> T: (كَيْتْمَانِ عِلْمٍ) Ilm ko poshida rakhna, ilm ko chupaana [RSB]



- 13 Kisi ko ilm sikhaana aur kisi ko mehroom rakhna jaaez hai.
- 14 Aap ﷺ az-hadd mutawaaze<sup>29</sup> the ke aap jaleel-ul-qadr hone ke baawajood gadhe par na sirf sawaar hue, balke doosre aadmi ko bhi apne hamraah sawaar kar liya.
- 15 Sawaari par apne peeche doosre ko sawaar kar lena jaaez hai.
- 16 Hazrat Moaaz bin Jabar ﷺ ki fazeelat bhi ayaa'n<sup>30</sup> hoti hai.
- 17 Masla-e-Tauheed ki ehmiyat aur azmat par bhi khoob raushni padti hai.

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<sup>29</sup> T: (مُتَوَاضِع) Tawaazo karne waala, khaatir-madaarat karne waala, aajizi-inkesaari karne waala [RKT]

<sup>30</sup> T: (عَيَان) Zaahir, khula, aashkaar [RKT]

## Baab 1: Tauheed Ki Fazeelat Aur Usse Gunaaho'n Ke Mitne Ka Bayaan<sup>31</sup>

Jo Log Imaan Laae Aur Unho'n Ne Apne Imaan Ko Zulm (shirk) Se Aalooda Nahi Kiya, Un Hi Ke Liye Aman Hai Aur Wohi Raah-e-raast Par Hain.<sup>32</sup>

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا اِيْمَانَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُونَ.  
(Surah al Anaam 6: 82)

Ubaadah bin Saamit رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jo shakhs is baat ki gawaahi de ke:

Allah Ta'ala ke siwa koi maabood nahi, wo yakta hai, uska koi

مَنْ شَهِدَ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَاَنَّ مُحَمَّدًا عَبْدُ اللهِ وَرَسُولُهُ. وَاَنَّ عِيسَى عَبْدُ اللهِ وَرَسُولُهُ وَكَلِمَتُهُ اَلْقَاهَا اِلَى مَرْيَمَ وَوُضِعَ مِنْهُ.

<sup>31</sup> Yaane jo banda tauheed ke iqraar-o-eteraaf mein jis qadr pukhta ho, usi qadr jannat mein daakhil hone ka haqdaar hota hai. Uske aamaal khwah kaise hi ho'n. Isi liye Imam Muhammad bin Abdul Wahaab رحمته الله ne Surah al-Anaam ki mundarja-baala\* aayat bayaan ki hai.

\* T: (مُنْدَرَجَةٌ بِالَا) Oopar likha hua, oopar bayaan karda [RKT]

<sup>32</sup> Zulm ke maane: Is aayat mein "ظَلَمَ" se muraad shirk hai. Jaisa ke Abdullah bin Masood رضي الله عنه se marwi hai ke Sahaba Ikraam رضي الله عنهم ne is aayat ko apne liye azeem (bojh aur mushkil) samjha, to unho'n ne arz kiya: Aye Allah ke Rasool! Ham mein se kaun hai jis ne apne oopar zulm na kiya ho? Aap ne farmaya: "Iska wo mafhoom nahi jo tum samajhte ho, balke yaha'n "ظَلَمَ" se muraad "Shirk" hai. Kya tum ne Allah ke nek bande (Hazrat Luqman) ka ye qaul nahi suna:"

Be-shak Shirk Bohot Bada Zulm,  
Yaane Gunaah Hai.

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.  
(Surah Luqman 31: 13)

Lehaza is baat ki munaasebat se aayat ka tarjuma you'n hua ke: "Jo log imaan laae aur unho'n ne apne imaan ko shirk se aalooda nahi kiya un hi ke liye mukammal aman hai aur wohi raah-e-raast par hain".

shareek nahi.

Aur Muhammad ﷺ uske bande  
aur rasool hain.

Aur Isa ﷺ bhi Allah ke bande,  
uske rasool, aur uska kalma hain,  
jo usne Syeda Maryam ﷺ ki  
taraf daala tha, aur wo usi ki  
taraf se bheji hui rooh hain.

Aur ye ke jannat bar-haq hai aur  
jahannum (bhi) bar-haq hai.

To aise shakhs ko Allah Ta'ala  
(behrehaal) jannat mein daakhil  
karega khwah uske aamaal kaise  
hi ho'n.<sup>33</sup>

Aur sahihain mein Itbaan ﷺ se riwayat hai ke Rasool Allah ﷺ ne  
farmaya:

Jo shakhs mahez razaa-e-ilaahi ki  
niyyat se laa ilaaha illallah “لَا إِلَهَ إِلَّا اللَّهُ” ka iqraar kare, Allah Ta'ala  
us par dozakh haraam kar deta  
hai.<sup>34</sup>

وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى  
مَا كَانَ مِنَ الْعَمَلِ.

(Saheeh Bukhari: Kitab Ahadees-ul-Ambiya:  
H3435; Saheeh Muslim Kitab-ul-Imaan: H28)

فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

(Saheeh Bukhari: Kitab us Salah: H425; Kitab  
ur Riqaaq: H6423; Saheeh Muslim: Kitab-ul-

<sup>33</sup> Yaane wo shakhs amali taur par kitna hi kam-tar kyou'n na ho aur  
uske naama-e-aamaal mein kitne hi gunaah kyou'n na ho'n, Allah  
Ta'ala usey bil-aakhir jannat mein zaroor daakhil karega. Ye ahle  
tauheed ke liye samaraat mein se ek (2) samrah\* hai.

\* T: (ثَمَرُهُ) Nafaa, faaeda, natija, haasil, badla, ewaz [RKT]

<sup>34</sup> Yehi jumla “لَا إِلَهَ إِلَّا اللَّهُ” kalma-e-tauheed hai. Is kalma ko Allah Ta'ala  
ki raza ke liye zabaan se adaa karne aur uska dili taur par iqraar karne  
waala shakhs jab uski sharaaet aur lawazimaat\* ko saheeh taur par  
baja laae to Allah Ta'ala hasb-e-waada us bande par jahannam ko  
haraam kar deta hai, ye uska bohot bada fazal hai. Albatta jo shakhs  
tauheed ka iqraar kare aur shirk se bac kar rahe, magar ba-taqaaza-e-  
bashariyat usse baaz gunah bhi sar-zad ho gae ho'n aur wo tauba kiye

Abu Saeed Khudri رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

“Musa عليه السلام ne Allah Ta’ala se arz kiya, Aye mere parwardigaar! Mujhe koi aisi cheez bataae’n jiske zariye main tera zikr kiya karu’n aur tujhe pukaara karu’n. Allah Ta’ala ne farmaya: Aye musa! “لَا إِلَهَ إِلَّا اللَّهُ” padha karo. Musa عليه السلام ne arz kiya: Aye mere Rabb! Ye kalma to tere sab bande padhte aur kehte hain. (Mujhe koi khususi wazifa bataaya jaae) To Allah Ta’ala ne farmaya: Aye Musa! Agar saato’n aasmaan aur unki makhlooq ba-juz mere aur saato’n zameene’n taraazu ke ek (1) palde mein ho’n aur “لَا إِلَهَ إِلَّا اللَّهُ” doosre palde mein ho to ye kalma un sab se wazni hoga”. (Imam Haakim ne ise saheeh kaha hai).<sup>35</sup>

قَالَ مُوسَى عَلَيْهِ السَّلَامُ: يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرَكَ وَأَدْعُوكَ بِهِ. قَالَ: قُلْ يَا مُوسَى! لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: كُلُّ عِبَادِكَ يَقُولُونَ هَذَا. قَالَ: يَا مُوسَى! لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِي وَالْأَرْضَيْنِ السَّبْعَ فِي كِفَّةٍ. وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ. مَا لَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ..  
(Surah)

bagahir faut ho jaae to uska muaamala Allah Ta’ala ke supurd hai. Wo chaahe to gunaaho’n ki paadaash mein azaab dene ke baad usey jahannum se rihaai de, ya maaf kar de aur us par ibteda hi se jahannum ko haraam kar de.

\* T: (لَوَازِمَات) Zaroori, laazmi ashiya, saamaan [RKT]

<sup>35</sup> Wajah Istedlaal\*: Is hadees se wajah-e-istedlaal ye hai ke bil-farz kisi bande ke gunaah saat (7) aasmaano, saat (7) zameeno’n aur unke darmiyaan maujood tamaam insaano’n aur farishto’n ke wazan se bhi badh kar ho’n to kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ka palda un tamaam gunaaho’n se ziyaada wazni aur bojhal hoga. Wo hadees jis mein “لَا إِلَهَ إِلَّا اللَّهُ” waale purza\*\* ka gunaaho’n ke taweel-o-areez dafaatir se

Jaame Tirmizi mein hasan sanad ke saath, Anas رضي الله عنه se riwayat hai, kehte hain: Maine Rasool Allah ﷺ ko farmate suna:

“Allah Ta’ala Farmate hain: Aye Ibne Aadam! Agar tu mere paas zameen bhar gunaah karke aae, phir tu is haal mein mujh se mile to mere saath kisi bhi cheez ko shareek ne thehraata ho to main isi qadr maghfirat-o-bakhshish le kart ere paas aau’nga”.

قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ! لَوْ أَتَيْتَنِي بِقُرَابِ  
الْأَرْضِ خَطِيئًا، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا.  
لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً.

(Jaame Tirmizi: Kitab ud Daawaat: H3540)

ziyaada hone ka tazkira hai aur pesh-e-nazar baab mein mazkoor hadees-e-Anas رضي الله عنه bhi isi mafhoom par dalaalat karti hai.

\* T: (وَجْهَ إِسْتِدْلَالٍ) Daleel, suboot, bahes pesh karne ki wajah [RSB]

\*\* T: (بُزْرَه) Kaaghaz waghaira ka tukda ya hissa, mukhtasar khat [RKT]

Kalma-e-tauheed ki ye azeem fazilat usi ke liye hai jis ke dil mein ye kalma khoob raasikh\* ho chuka ho aur wo khusloos-e-dil se uska iqraar aur eteraaf bhi karta ho. Is kalme ke taqaazo’n ko acchi tarah jaanne, samajhne, aur unki tasdeeq ke saath-saath un ka dili taur par eteqaad\*\* bhi rakhta ho, aur usey uske taqaazo’n se aisi dili mohabbat bhi ho ke uska haqiqi asar aur uska noor uske qalb par khoob asar-andaaz bhi ho. Pas jis shakhs ka kalma-e-tauheed is meyaar\*\*\* ka hoga to uski barkat se uske tamaam gunaah “jal” (mit) jaae’nge.

\* T: (رَاسِخٌ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [RKT]

\*\* T: (إِعْتِقَادٌ) Yaqeen, pukhtagi se koi baat dil mein hona, aqidatmandi, taazeem-o-taqaddus ya etemaad ki binaa par dil mein jhukaao, husn-e-zann [RKT]

\*\*\* T: (مَعْيَارٌ) Khoobi, kamaal, kasoti [RKT]

### Masaael:

- ① In Ahadees se maaloom hua ke Allah Ta'ala ka fazal bohot wasee hai.
- ② Allah Ta'ala ke yaha'n tauheed ka sawaab bohot ziyaada hai.
- ③ Tauheed ka aqeeda sawaab ke saath-saath gunaaho'n ka kaffaara bhi hai.
- ④ Surah al-Anam ki aayat 82 ki tafseer bhi waazeh hui ke is mein "ظُلْمٍ" se muraad "shirk" hai.
- ⑤ Hadees-e-Ubaadah mein jo paanch (5) umoor mazkoor hain un par ghaur kiya jaae ke un mein sar-e-fehrist shirk na karna hai.
- ⑥ Hadees-e-Ubaadah, Hadees-e-Itbaan aur uske baad waali mazkoora ahadees ko jamaa kiya jaae to kalma-e-tauheed "لَا إِلَهَ إِلَّا اللَّهُ" ka mafhoom mazeed nikhar kar saamne aata hai. Aur jo log is dhoke mein muftala hain ke mahez zabaan se kalma-e-tauheed ka iqraar najaat ke liye kaafi hai, un ki ghalati bhi waazh hoti hai.
- ⑦ Hadees-e-Itbaan mein mazkoor shart bhi qaabil-e-tawajjo hai ke kalma-go ne Allah Ta'ala ki raza ke liye kalma padha ho.
- ⑧ Ambiya Ikraam ﷺ bhi is kalma ki ehmiyat-o-fazeelat ko jaanne ke mohtaaj the.
- ⑨ Ye amr bhi qaabil-e-ghaur hai ke agarche "لَا إِلَهَ إِلَّا اللَّهُ" tamaam aasmaano aur zameeno'n se wazni hai iske bawajood bohot se kalma-go logo'n ke palde halke ho'nge.
- ⑩ Ye bhi saraahat hai ke aasmaano ki tarah zameene'n bhi saat (7) hain.
- ⑪ Aasmaano aur zameeno'n mein Allah Ta'ala ki makhlooq aabaad hai.
- ⑫ Allah Ta'ala ki bohot si sifaat hain, jabke firqa-e-ashaaerah Allah Ta'ala ki baaz sifaat ka inkaar karte hain.

⑬ Hadees-e-Anas par ghaur kare'n to samajh mein aata hai ke hadees-e-Itbaan "Jo shakhs mahez razaa-e-ilaahi ki khaatir kalma "لَا إِلَهَ إِلَّا اللَّهُ" ka iqraar kare to Allah Ta'ala us par jahannam haraam kar deta hai" se muraad shirk ko kulliyatan chod dena hai. Mahez zabaan se kalma padh lena najaat ke liye kaafi nahi.

⑭ Janab Muhammad ﷺ aur Janab Esa ﷺ dono Allah Ta'ala ke bande aur rasool hain.

⑮ Har cheez Allah Ta'ala ke hukm se paida hone ki binaa par uska kalma hai, taaham yaha'n khusoosi taur par Isa ﷺ ko Allah Ta'ala ka kalma kaha gaya hai.

⑯ Isa ﷺ ko khusoosi taur par Allah ki rooh kaha gaya hai.

⑰ In ahadees se jannat aur jahannum par imaan laane ki ehmiyat aur fazilat bhi maaloom hui.

⑱ Is tafseel se hadees-e-Ubaadah mein "عَلَى مَا كَانَ مِنَ الْعَمَلِ" (Khwah uske aamaal kaise hi ho'n) ka mafhoom bhi mutaiyyan ho jaata hai ke jannat mein jaane ke liye saaheb-e-tauheed, yaane muwahhid hona shart hai.

⑲ Roz-e-qiyaamat aamaal ka wazan karne ke liye jo taraazu rakhi jaaegi uske bhi do (2) palde ho'nge.

⑳ Hadees mein Allah Ta'ala ke liye "وَجْهٌ" kal afz istemaal hua hai, jiske maane "chehra" hai. Yaane Allah Ta'ala ki is sifat (chehra) par imaan laana zaroori hai. Albatta "لَيْسَ كَمِثْلِهِ شَيْءٌ" (Us jaisi koi cheez nahi) ki roo-se ham uski kaifiyat samajhne aur bayaan karne se qaasir hain.

## Baab 2: Tauheed Ke Tamaam Taqaazo'n Ko Poora Karne Waala Shakhs Bil-hisaab Jannat Mein Jaaega<sup>36</sup>

Allah Ta'ala ka irshad hai:

Be-shak Ibrahim ﷺ Logo'n Ke Peshwa, Allah Ke Taabe-farmaa'n Aur Yak-soo The Aur Wo Mushrikeen Mein Se Na The.<sup>37</sup>

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ. (Surah an-Nahl 16: 120)

<sup>36</sup> Guzishta baab mein tauheed ki fazeelat bayaan hui thi. Ye baab usse bhi rafee\* aur buland-tar hai, kyonke tauheed ki fazeelat mein to tamaam ahle tauheed mushtrik hain. Lekin is ummat mein se bargazida log wohi hain jinho'n ne tauheed ke taqaazo'n ko poora kiya aur tauheed ke taqaazo'n ko poora karna hi is baab ka maqsood hai.

\* T: (رَفِيع) Buland, ooncha, aali martaba, bartar [RKT]

<sup>37</sup> Wajah Istedlal: Is aayat se ye hai ke Allah Ta'ala ne Syedna Ibrahim ﷺ ki mutaaddid sifaat bayaan ki hain. ① Ye ke Allah Ta'ala ne unhe'n "ummat" qaraar diya hai. Jab kisi akele fard ko "ummat" kaha jaae to usse aisa imam aur qaaed muraad hota hai jo tamaam insaani ausaaf-o-kamalaat aur jumla ausaaf-e-hasana ka haamil ho. Iska matlab ye haike koi aisa wasf nahi jo Ibrahim ﷺ mein na tha. Tauheed ke taqaazo'n ko poora karne ka bhi yehi mafhoom hai. ② Is aayat mein Allah Ta'ala ne Ibrahim ﷺ ko "قَانِتًا لِلَّهِ" yaane apna taabe-farmaa'n\* qaraar diya hai. Isse saabit hota hai ke wo Allah Ta'ala ke daaemi ibaadat-guzaar aur aqida-e-tauheed ke ek-ek taqaaze par poori tarah kaar-band the. ③ Nez, Allah Ta'ala ne Ibrahim ﷺ ka ek (1) wasf "حنيف" bhi bayaan kiya hai. Yaane wo mushrikeen ke ghalat aqaaed-o-nazariyaat aur unke taur-atwaar se mukammal taur par gurezaa'n\*\* aur Allah Ta'ala ki taraf yak-soo the. Kyonke mushrikeen ke nazariyaat, shirk-o-bidat aur maasiyat\*\*\* se labrez the, aur un mein Allah Ta'ala ki taraf inaabat\*\*\*\*, tawajjo aur astaghfaar naam ko bhi na the. ④ Nez Allah Ta'ala ne farmaya ke Ibrahim ﷺ mushrikeen mein se na the, yaane wo kisi bhi qism ka shirk nahi karte the. Balke wo usse



Is aayat se saabit ho raha hai ke Syedna Ibrahim ؑ tauheed ke taqaazo'n ko poora karne waale the.

Nez, Allah Ta'ala ka farman hai:

(Aur Ahle-imaan wo hain) Jo  
Apne Rabb Ke Saath (kisi ko)  
shareek Nahi Thehraate.<sup>38</sup>

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ..

(Surah al-Mominoon 23: 59)

door rehte the aur unka mushrikeen se koi taalluq na tha. Musannif (Shaikh Abdul Wahaab) ke zehen mein mazkoora tamaam maane maujood the, is liye unho'n ne pesh-e-nazar baab mein is aayat ka zikr kiya hai.

\* T: (تابع فرمان) Farmabardaar, paaband, mutee [RKT]

\*\* T: (گریزان) Parhez karne waala, ehteraaz karne waala, bachne waala [RKT]

\*\*\* T: (مَعْصِيَت) Gunah, khataa, naafarmani [RKT]

\*\*\*\* T: (إِنَابَت) Khuda ki taraf rujoo hona, tauba karna [RKT]

<sup>38</sup> Is aayat mein bhi shrik ki nafi aur inkaar hai, kyonke qaaeda hai ke jab fe'l-e-muzaare\* par harf-e-nafee aae to usse us fe'l ke masdar\*\* ki umoomi nafi muraad hoti hai. Goya Allah Ta'ala ne farmaya ye wo log hain jo apne Rabb ke saath shirk-e-akbar karte hain na shirk-e-asghar aur na shirk-e-khafi. Yaane ye Allah Ta'ala ke saath kisi qism ka shirk nahi karte. Jo shakhs shirk na kare wo muwahhid hota hai. Ahle ilm farmate hain is aayat mein "بِرَبِّهِمْ" ki taqdeem is liye hai ke ruboobiyat, uboodiyat ko mustalzim\*\*\* hai aur unhi logo'n ki sifat hain jinho'n ne tauheed kt amaam taqaazo'n ko poora kiya. Shirk na karne ka ek (1) mafhoom ye bhi hai ke insaan apni khwahishaat ko bhi Allah ka shareek na banaae, kyonke jo shakhs khwahishaat-e-nafs ko Allah Ta'ala ka shareek bana leta hai, wo bidaat par amal karne lagta hai, yak am-az-kam maasiyat ka murtakib zaroor hota hai. Lehaza shirk ki nafi se shirk ki tamaam aqsaam, nez bidat aur maasiyat ki bhi nafi ho jaati hai. Allah Ta'ala ki tauheed ke taqaaze poore karne ka yehi mafhoom hai.

\* T: (فِعْل مُضَارِع) Wo fe'l jis mein haal aur mustaqbil dono zamane paae jaate ho'n [RKT]

Hussain bin Abdur Rahman ؓ kehte hain ke main ek (1) dafa Saeed bin Jubair ؓ ki khidmat mein haazir tha, ke unho'n ne kaha: Tum mein se kisi ne raat ko toot-ta hua taara dekha tha? Maine kaha: Ji haa'n, maine dekha hai. Phir saath hi ye bhi keh diya ke main us waqt namaz mein mashghool na tha, balke mujhe kisi zehreeli cheez ne das liya tha.

Saeed bin Jubair ؓ ne poocha to phir tum ne kya kiya? Maine bataaya ke maine dam kar liya tha. Unho'n ne phir dariyaaft kiya: Tum ne aisa kyou'n kiya? Maine kaha ke hame'n Sha'bi ne ek (1) hadees bayaan ki hai, us ki binaa par maine dam kar liya. Unho'n ne phir poocha: Sha'bi ne tumhe'n kaunsi hadees sunai hai? Maine jawaab diya ke unho'n ne Burayda bin Husayb ؓ se marwi ek (1) hadees bayaan ki hai:

Nazr-e-badd aur kisi zehrili cheez ke dasne ke siwa kisi aur soorat mein dam (jaaez) nahi.

لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمَةٍ.

(Musnad Ahmad: V1 P271)

Ye sun kar Saeed bin Jubair ؓ ne farmaya: Jis ne jo suna aur phir us par amal kiya, usne bohot hi accha kiya. Albatta hame'n Ibne Abbas ؓ ne Nabi-e-Kareem ؐ ki ye hadees sunai hai.

Aap ne farmaya:

Mere saamne bohot si ummate'n pesh ki gae'n. Maine dekha ke kisi nabi ke saath to bohot badi jamaat hai aur kisi ke saath ek-do (1-2) aadmi hain. Aur maine ek (1) nabi aisa bhi dekha jiske saath ek (1) bhi ummat na tha.

عَرَضْتُ عَلَى الْأَمَمِ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ،  
وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيَّ وَلَيْسَ  
مَعَهُ أَحَدٌ.

Usi asna mein mere saamne ek (1) bohot badi jamaat numudaar hui. Maine samjha ke ye meri ummat hai. Lekin mujhe bataaya

إِذْ رَفَعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي،  
فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ.

\*\* T: (مَصْدَر) Saadir hone ya nikalne ki jagah, asal, buniyaad [RKT]

\*\*\* T: (مُسْتَلَزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

gaya ke ye Musa ﷺ aur un ki ummat hai.

Phir maine ek (1) aur bohot badi jamaat dekhi. Mujhe bataaya gaya ke aap ki ummat hai. Un mein se sattar-hazaar (70,000) aadmi baghair hisaab aur azaab ke jannat mein jaaen'ge.

Itna farmane ke baad Nabi-e-Kareem ﷺ uth kar ghar tashreef le gae aur Sahaba Ikraam ﷺ un khush-naseeb sattar-hazaar afraad ke baare mein qiyaas-aaraaiyaa'n karne lage. Baaz ne kaha shayad ye wo log ho'n jo Rasool Allah ﷺ ki sohbat se faizyaab hue aur baaz ne kaha ke shayad ye wo log ho'n jo ehed-e-islam mein paida hue aur unho'n ne Allah Ta'ala ke saath kisi ko shareek na thehraaya. Iske alaawa bhi unho'n ne kuch baate'n kee'n.

Itne mein Rasool Allah ﷺ tashreef le aae to Sahaba Ikraam ﷺ ne aap ko apni guftagu aur aara se aagaah kiya to aap ne farmaya: "Ye wo log hain jo dam karaate hain na ilaaj ki gharz se apne jism ko daaghte hain aur na faal nikaalte hain, balke wo sirf apne parwardigaar hi par tawakkal karte hain".

Ye sun kar Ukasha bin Mohsin ﷺ

فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ.

ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ فَخَاصَ النَّاسَ فِي أَوَّلِيَّتِكَ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ وَلِدُوا فِي الْإِسْلَامِ فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا، وَذَكَرُوا أَشْيَاءَ.

فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرُوهُ فَقَالَ: هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَكْتُونُونَ وَلَا يَنْطَرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

فَقَامَ عَكَاشَةُ بْنُ مِحْصَنِ فَقَالَ: أَدْعُ اللَّهَ أَنْ

khade hue aur arz ki: Aye Allah ke Rasool ﷺ! Dua farmaae'n ke Allah Ta'ala mujhe un logo'n mein se banaae. Aap ne farmaya: "Tu un mein se hai". Uske baad ek (1) aur shakhs khada hua. Usne bhi darkhwast ki: Aye Allah ke Rasool ﷺ! Mere liye bhi dua farmaae'n ke Allah Ta'ala mujhe bhi un mein se banaae. Aap ne farmaya: "Is dua mein Ukasha tum par sabqat le gaya".<sup>39</sup>

يَجْعَلَنِي مِنْهُمْ، قَالَ: أَنْتَ مِنْهُمْ، ثُمَّ قَامَ رَجُلٌ  
آخَرُ فَقَالَ: أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ:  
سَبَقَكَ بِهَا عَكَاشَةُ.

(Sahih Bukhari: Kitab ut Tib: H5705 & 5752;  
Sahih Muslim: Kitab-ul-Imaan: H220)

<sup>39</sup> Pesh-e-nazar hadees ka ye mafhoom qat-an nahi ke muwahhhideen asbaab se inkaari hain ya wo asbaab ko bilkul ikhtiyaar nahi karte. Jaisa ke baaz logo'n ko ghalat-fehmi hui aur unho'n ne is hadees se ye mafhoom akhaz kiya ke tauheed ka aala darja ye hai ke insaan koi zariya ya sabab ikhtiyaar hi na kare aur bimaar hone ki soorat mein koi dawaa bhi istemaal na kare. Ye mafhoom saraasar ghalat hai, kyouнке Rasool Allah ﷺ ko bhi dam kiya gaya, aur aap khud bhi dam kiya karte the. Aap ne khud bhi ilaaj-ma'laja kiya aur ummat ko ilaa-ma'laja aur dawaa istemaal karne ki ijaazat di. Nez aap ne ek (1) sahaabi ko zakhm daaghne ka bhi hukm diya tha.

Lehaza is hadees ka ye mafhoom qat-an nahi ke baghair hisaab jannat mein jaane waale log asbaab ikhtiyaar nahi karte ya wo ilaaj-ma'laja nahi karte. Balke is hadees mein un teen (3) umoor (dam karaane, daaghne aur faal nikaalne) ka khusoosiyat se is liye zikr kiya gaya hai ke aam taur par insaan ka dil dham karne waale ya daaghne waale ki taraf ya faal nikaalne ki taraf mutawajje rehta hai, jisse Allah Ta'ala par tawakkul mein kami aajaati hai. Waazeh rahe ke ilaaj-ma'laja karna karna mashroo hai.

Iski mukhtalif soorate'n ho sakti hain, ye kabhi to waajhib hota hai aur kabhi mahez mustahab aur basa-auqaat ilaaj-ma'laja karna mubaah hi hota hai.

## Masaael:

- ① Tauheed ke baare mein logo'n ke darajaat-o-maraatib mukhtalif hain.
- ② Tauheed ke taqaaze poore karne ka mafhoom bhi waazeh hua.
- ③ Allah Ta'ala ne Syedna Ibrahim ؑ ki madah mein farmaya: "Wo Mushrikeen Mein Se Na The".
- ④ Allah Ta'ala ne is baat par auliya ikraam ki bhi madah farmaai hai ke wo shirk se bezaar hote hain.
- ⑤ Dam aur jism daaghne ke tareeqe ilaaj ko tark karna, tauheed ke taqaazo'n ko poora karna hai.
- ⑥ In ausaaf ka ehaata karna hi dar-haqiqat tawakkul hai.
- ⑦ Sahaba Ikraam ؓ ke ilm ki gehraai aur unki haqiqat-pasandi ka bhi pataa chalta hai. Wo ye samajhte the ke bila-hisab jannat mein jaane waalo'n ko ye buland muqaam aur martaba mahez amal ki badaulat haasil hoga.
- ⑧ Ye bhi waazeh hua ke Sahaba Ikraam ؓ khair aur neki ke kaamo'n par kis qadr harees the.
- ⑨ Ummat-e-Muhammadiya darajaat ki bulandi aur kasrat-e-taadaad ke lehaaz se tamaam ummato'n se afzal aur bar-tar hai.
- ⑩ Musa ؑ aur un ki ummat ki fazeelat bhi ayaa'n<sup>40</sup> ho rahi hai.

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Nabi ﷺ ka irshad-e-giraami hai:

Allah ke bando! Ilaaj-mua'laja kiya karo, albatta haraam ashिया ko bataur-e-dawaa istemaal na karo.

تَدَاوُوا عِبَادَ اللَّهِ وَلَا تَتَدَاوُوا بِحَرَامٍ.

<sup>40</sup> T: (عَيَان) Zaahir, khula, aashkaar [RKT]

- ⑪ Nabi-e-Kareem ﷺ ke saamen tamaam ummate'n pesh ki gaeen.
- ⑫ Har ummat ko apne Nabi ke saath alag uthaaya jaaega.
- ⑬ Ambiya ki daawat ko bil-umoom bohot thode logo'n ne qubool kiya.
- ⑭ Jis nabi par ek (1) bhi shakhs imaan na laaya wo qiyaamat ke din akela hi aaega.
- ⑮ Kasrat-e-taadaad par maghroor aur qilaat-e-taadaad par pareshan nahi hona chaahiye, kyunke qillat ya kasrat meyaar-e-haq nahi.
- ⑯ Nazr-e-badd aur zehrili cheez ke dasne se dam karna jaaez hai.
- ⑰ Saeed bin Jubair رضي الله عنه ke qaul “قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ” “Jis ne apni shuneed<sup>41</sup> ke mutaabiq amal kiya usne accha kiya” se salaf-o-saaleheen ke ilm ki gehraai ka pataa chalta hai. Nez ye bhi maaloom hua ke pehli hadees, doosri hadees ke khilaaf nahi.
- ⑱ Salaf-o-saaleheen, be-jaa taareef-o-sataaish se parhez kiya karte the.
- ⑲ Rasool Allah ﷺ ne Ukasha رضي الله عنه se farmaya “أَنْتَ مِنْهُمْ” ke “Tu un mein se hai”. Aap ka ye qaul aap ke sidq aur nabuwwat ke Dalaael mein se ek (1) daleel hai.
- ⑳ Ukasha رضي الله عنه ki fazeelat bhi saabit hoti hai.
- ㉑ Ba-waqt-e-zaroorat tasreeh<sup>42</sup> ki bajaee ishaara-o-kinaaya mein guftagu karna jaaez hai. Aap ne Ukasha ke baad doosre aadmi se saaf nahi famraya ke tu un mein se nahi, balke ye farmaya ke “Tum par Ukasha sabqat le gaya”.

<sup>41</sup> T: (شُنِيد) Suna hua, sunaaya hua [RKT]

<sup>42</sup> T: (تَصْرِيح) Wazaahat, saraahat, tauzeeh [RKT]

③ Ukasha ﷺ ke baad dua ki darkhwast karne waale doosre aadmi ko bade ahsan andaaz ke saath bitha dene aur khamosh kara dene se ye bhi maaloom hua ke Rasool Allah ﷺ intehaai aala aur ahsan akhlaaq ke maalik the.

### Baab 3: Shirk Se Darne Ka Bayaan<sup>43</sup>

Allah Ta'ala ka irshad hai:

Be-shak Allah Us (gunah) Ko Nahi  
Bakhshega Ke (kisi ko) Uska Shareek  
Thehraaya Jaae Aur Uske Alaawa  
Doosre Gunah Jise Chaahe Maaf Kar  
Dega.<sup>44</sup>

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ.

(Surah an-Nisa 4: 48)

<sup>43</sup> Muwahhideen, tauheed ke taqaaze poore karne ke saath-saath shirk se darte rehte hain aur jo aadmi shrik se darta ho wo uske mafhoom aur uski aqsaam ko pehchaan kar usse bachne ki har-mumkin koshish karta hai, taake wo chote ya bade kisi qism ke shirk mein muftala na ho jaae.

<sup>44</sup> Baaz ahle ilm ne farmaya hai ke is aayat mein shirk-e-akbar, shirk-e-asghar, aur shirk-e-khafi yaane tamaam aqsaam shirk ki nafi ki gai hai. Shrik koi sab hi ho, Allah Ta'ala usey tauba ke baghair maaf nahi karega.

Is liye ke ye sab se bada gunaah hai aur iski wajah ye hai ke Allah Ta'ala hi is makhloq ka Khaliq, Raaziq, sab kuch ataa farmane waala aur har qism ke inaam se nawaazne waala hai, to insaan ka dil uski taraf se eraaz karke ghairo'n ki taraf kyou'n tawajjo kare? Shaikh-ul-Islam Ibne Taimiyya, Ibne Qaiyyim, Imam Muhammad bin Abdul Wahaab رحمته الله aur aksar ulama daawat-e-tauheed ka yehi mauqif\* hai. Choo'nke shirk apni tamaam aqsaam samet naa-qaabil-e-maafi hai is liye usse bohot ziyaada darna chaahiye.

Riyakaari, ghairullah ki qasam uthaana, galey mein koi cheez bataur-e-taaweez daalna, challe pehena, dhaage baandhna ya Allah Ta'ala ki nemato'n ko ghairullah ki taraf mansoob karna ye tamaam umoor shirk hone ki binaa par naa-qabil-e-maafi hai. Lehaza in tamaam kaamo'n se aur bil-khusoos shirk-e-akbar se darte aur bach kar rehna chaahiye. Aur choo'nke insaan ke dil mein paida hota hai is liye insaan ko chaahiye ke wo shirk ki tamaam anwaa-o-aqsaam se khoob waaqfiyat rakhe, taake shirk mein mulawwis hone se mehfoz reh sake. Uske baad Shaikh Muhammad bin Abdul Wahaab رحمته الله ne wo aayat bayaan ki hai jis mein



Ibrahim (عليه السلام) ne farmaya:

Aye Mere Rab! Mujhe Aur Meri  
Aulaad Ko Butho'n Ki Ibaadat Se  
Bachaana.<sup>45</sup>

وَأَجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ..  
(Surah Ibrahim 14: 35)

Hadees shareef mein hai, Rasool Allah (ﷺ) ne farmaya:

Mujhe tumhare baare mein sab  
se ziyaada dar “shirk-e-asghar”  
ka hai. Poocha gaya ke shirk-e-  
asghar kya hai? Aap ne farmaya:  
Dikhlawa (riyakaari).<sup>46</sup>

أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ، فَسُئِلَ  
عَنْهُ فَقَالَ: الرِّيَاءُ ..

(Musnad Ahmad: V5 P428-429; Majmua az-  
Zawaaed: V1 P102; Mojam al Kabeer lit

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Syedna Ibrahim (عليه السلام) ki dua mazkoor hai.

\* T: (مَوْقِف) Nuqta-e-nazar, andaaz-e-fikr, zaawiya-e-nigaah [RKT]

<sup>45</sup> Jo log aqida-e-tauheed aur uski nazaakat ko khoob samajhte hain wo  
shirk aur uske asbaab-o-zaraae se darte rehte hain.

Asnaam (اصنام): Sanam ki jamaa hai, Allah ke siwa jis ki ibaadat aur  
pooja ki jaa rahi ho, uski tasweer aur mujassame ko sanam kehte hain.  
Khwah uski shakl kisi insaan ke chehre jaisi ho ya kisi haiwaan ke jism  
ya sar, ya sooraj aur chaand jaisi.

Wathan (وثن): Allah Ta'ala ko chod kar jis cheez ki ibaadat ki jaae wo  
wathan hai. Khwah kisi tasweer ya mujassame ki shakl mein ho jise  
sanam ya tasweer ki shakl mein nahi, balke koi aur cheez ho jaise qabr  
waghaira.

<sup>46</sup> Nabi-e-Kareem (ﷺ) ko sab se ziyaada khauf aur dar, riya se kyou'n  
tha? Uske bure asar aur natije ki binaa par ke ye naa-qaabil-e-maafi  
gunaah hai aur is liye bhi ke usse aksar log ghaafil rehte hain. Isi liye  
Aap (ﷺ) ko apni ummat ke mutaalliq is gunaah ka ziyaada andesha tha.  
Riya ki do (2) qisme'n hain:

① Ek (1) to munaafiq ki riya aur dikhlaawa hai jis ka taalluq asal den ke  
saath hai, yaane wo logo'n ko dikhaane ke liye islaam ka izhaar karta  
hai, jabke baatin mein kufr chupaae hota hai.

Jaisa ke Allah Ta'ala ka irshad hai:

Abdullah bin Masood رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jis aadmi ko is haal mein maut aae ke wo Allah Ta'ala ke saath kisi doosre ko Allah ka shareek thehra kar pukaarta ho to wo jahannum mein jaaega.<sup>47</sup>

مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَاً دَخَلَ النَّارَ.

(Saheeh Bukhari: Kitab ut Tafseer: H4497)

Ye (munafiqeen) Logo'n Ke Liye Dikhaawa Karte Hain Aur Allah Ta'ala Ko To Bohot Thoda Yaad Karte Hain.

يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

(Surah an-Nisa 4: 142)

② Doosri, musalman muwahhid ki rya hai. Jaisa ke koi logo'n ko dikhaane ya un mein shohrat haasil karne ke liye khoob bana sawaar kar namaz adaa kare aur ye shirk-e-asghar hai.

<sup>47</sup> Kisi ko Allah Ta'ala ka shareek thehraana aur phir usey pukaarna "shirk-e-akbar" hai. Kyouнке dua yaane pukaarna mahez ek (1) aam si ibaadat nahi, balke azeem-tareen ibaadat hai. Jaisa ke ek (1) saheeh ahadees mein aaya hai: "Ad Duaau Huwal Ibaadah" "الدُّعَاءُ هُوَ الْعِبَادَةُ" Dua, yaane pukaarna hi asal ibaadat hai.

Agar koi is haal mein mara ke wo Allah Ta'ala ke siwa kisi doosre ko pukaarta aur kisi ko Allah Ta'ala ka shareek thehraata tha to wo jahannum ka haqdaar hoga aur wo kaafiro'n ki tarah hamesha-hamesha ke liye jahannum mein rahega. Kyouнке shirk-e-akbar ka irtekaab jab musalman se ho to uske tamaam aamaal barbaad aur nekiyaa'n zaaya ho jaati hain. Jaisa ke Allah Ta'ala ne farmaya:

(Aye Nabi ﷺ! Aap Ki Taraf Aur Aap Se Pehle Ambiya Ki Taraf Ye Wahee Ki Gai Hai Ke Agar Aap Ne Shirk Kiya To Aap Ke (nek) Aamaal Zaaya Ho Jaa'enge Aur Aap Khasaara Paane Waalo'n Mein Se Ho'enge.

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ..

(Surah az-Zumar 39: 65)

Ulama-e-tafseer aur mohaqqiqeen ahle ilm ke nazdeek lafz "مَنْ دُونِ اللَّهِ"

Saheeh Muslim mein Jabir رضي الله عنه se marwi hai, Rasool Allah ﷺ ne farmaya:

Jo koi is haal mein Allah Ta'ala se jaa mile (yaane faut ho) ke wo uske saath kisi ko shareek na karta ho to wo jannat mein jaaega aur jo is haal mein usse jaa mile (yaane faut ho) ke wo uske saath kisi ko shareek thehraata ho to wo jahannum mein jaaega.<sup>48</sup>

مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ.

(Saheeh Muslim: Kitab-ul-Imaan: H93)

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mein dono tarah ke shakhs shaamil hain. Ek (1) wo jo Allah Ta'ala ko pukaarne ke saath-saath ghairullah ko bhi pukaarta hai aur doosra wo jo mahez ghairullah ko pukaarta aur mustaqil taur par usi ki taraf tawajjo aur mailaan rakhta hai.

<sup>48</sup> Yaane jo shakhs Allah Ta'ala ke saath kisi qism ka shirk na kare aur Allah Ta'ala ko chod kar kisi farishte, nabi, kisi saaleh shakhsiyat, ya jinn waghaira ki taraf rujoo na kare, uske liye Allah Ta'ala ka waada aur zamanat hai ke wo usey apni rahmat aur fazal se jannat mein daakhil farmaaega aur jo shakhs kisi bhi qism ke shirk ka murtakib ho, shirk-e-akbar ho, ya asghar, ya shirk-e-khafi, wo jahannum mein jaaega.

Yaha'n ek (1) sawaal paida hota hai ke mushrik ko jahannum mein hamesha ke liye bheja jaaega ya aarzi taur par kuch arsa ke liye?

Iska jawaab ye hai ke iska taalluq shirk ki nauiyyat se hai. Jo shakhs shirk-e-akbar ka murtakib ho aur wo tauba kiye baghair mar jaae to wo hamesha ke liye jahannum mein jaaega aur usey kabhi bhi jahannam se nikaala nahi jaaega aur agar shirk-e-akbar na ho, balke shirk-e-asghar ya shirk khafi ho to aise shakhs ke liye jahannum ki waeed hai. Jab tak Allah Ta'ala ko manzoor hoga wo jahannum mein rahega. Baad-azaa'n jab Allah Ta'ala chaahega to usey jahannum se rihaai mil jaaegai, kyouнке aisa shakhs buniyaadi taur par muwahhid hai.

## Masaael:

- ① Insaan ko har waqt shirk se darte aur bach kar rehna chaahiye.
- ② Riyakaari bhi shirk ki ek (1) qism hai.
- ③ Riyakaari “shirk-e-asghar” hai.
- ④ Nek logo’n par baaqi gunaaho’n ki nisbat “riyakaari” ka andesha ziyaada hai.
- ⑤ Jannat aur jahannum (insaan ke) qareeb hain.
- ⑥ Is ek (1) hi hadees mein jannat aur jahannum ke qareeb hone ka ekatthe zikr kiya gaya hai.
- ⑦ Shirk na karne waala aadmi jannat mein zaroor jaaega aur jise shirk ki haalat mein maut aai wo jannat mein nahi jaa sakta, balke wo jahannum mein jaaega, agarche wo bohut bada aabid aur zaahir hi kyou’n na ho.
- ⑧ Ibrahim Khaleelullah ﷺ ne apne liye aur apni aulaad ke liye butho’n ki ibaadat se mehfooz rehne ki dua ki. Hame’n bhi shirk se bachne ki dua karni chaahiye.
- ⑨ Syedna Ibrahim عليه السلام ne

Aye Mere Parwardigaar! In  
Butho’n Ne Bohot Se Logo’n Ko  
Gumraah Kar diya Hai.

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ.  
(Surah Ibrahim: 36)

Keh kar aksariyat ki haalat se ibrat haasil ki aur dua ki, ke Aye mere parwardigaar! Mujhe aur meri aulad ko buth-parasti se bachaana.

- ① Imam Bukhari رحمه الله ke bayaan ke mutaabiq in ahades se kalma “لَا إِلَهَ إِلَّا اللَّهُ” ki tafseer bhi ho rahi hai.
- ② Shirk se mehfooz rehne waalo’n ki fazeelat aur shirk karne waalo’n ki halaakat saabit hoti hai.

## Baab 4: “لَا إِلَهَ إِلَّا اللَّهُ” Ki Taraf Daawat Dena<sup>49</sup>

Allah Ta’ala ka irshad hai:

(Aye Muhammad ﷺ) Aap Keh De’n Ke Mera Aur Mere Pairukaro’n Ka Raasta To Ye Hai Ke Ham Sab Poore Etemaad Aur Yaqeen Ke Saath Allah Ki Taraf Bulaate Hain Aur Allah Har Aeb Se Paak Hai Aur Mera Mushrikeen Se Kuch Waasta Nahi.<sup>50</sup>

(Surah Yusuf 12: 108)

<sup>49</sup> Shaikh (Muhammad bin Abdul Wahaab رحمه الله) ne ye baab is baat ko saabit karne ke liye qaaem kiya hai ke tauheed ki takmeel aur shirk se bachne ka ek (1) taqaaza ye bhi hai ke doosro’n ko tauheed ki daawat di jaae. Allah ki tauheed ki gawaahi ka bhi yehi matlab hai. Kyounke kisi baat ka dil mein eteqaad rakhna, zabaan se uska iqraar karna, aur usse doosro’n ko muttala karna, ye sab umoor gawaahi mein shaamil hote hain. Tauheed ki taraf daawat dene se maqsood, uski tamaam tafsilaat aur aqsaam ki taraf bulaana, samajhana, aur shirk ki tauzeeh\* karke uski tamaam anwaa\*\* se baaz rehne ki daawat dena haia ur ye ek (1) intehaai ahem kaam hai. Imam Muhammad bin Abdul Wahab رحمه الله ne ye sab baate’n apni is kitaab mein badi wazaahat aur tafseel se bayaan ki hain.

\* T: (تَوْضِيح) Wazaahat, saraahat, tashreeh, sharah [RKT]

\*\* T: (أَنْوَاع) Qisme’n, aqsaam [RKT]

<sup>50</sup> Is aayat se do (2) baate’n hamaare ilm mein aati hain:

① Tauheed ki taraf logo’n ko bulaana aur unhe’n uski daawat dena.

② Ikhlāas se aagaah karna aur uski tambeeh karna.

Kyounke mushaheda hai ke bohot se log agarche ba-zaahir haq ki daawat dete hain, magar dar-haqiqat wo logo’n ko apni taraf bulaa rahe hote hain. Tauheed ki taraf a’laa-wajhil-baseerat daawat dene ka mafhoom ye hai ke insaan doosro’n ko Allah Ta’ala ki taraf be-ilmī, be-

Abdullah bin Abbas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne Moaaz رضي الله عنه ko Yemen ki taraf rawaana karte hue farmaya:

Tum ahle kitaab ki ek (1) qaum ke paas jaa rahe ho. Tum unhe'n sab se pehle is baat ki gawaahi ki taraf daawat dena ke Allah ke siwa koi maabood (e-barhaq) nahi. Doosri riwayat mein hai ke tum unhe'n sab se pehle is baat ki daawat dena ke wo Allah Ta'ala ki tauheed ka iqraar kar le'n. Agar wo tumhari ye baat maan le'n to unhe'n batlaana ke Allah Ta'ala ne un par din aur raat mein paanch namaze'n farz ki hain. Pas agar wo tumhari ye baat bhi maan jaae'n to phir unhe'n batlaana ke Allah Ta'ala ne un par zakat farz ki hai, jo

إِنَّكَ تَأْتِي قَوْمًا مِّنْ أَهْلِ الْكِتَابِ. فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَعَادَةً أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَفِي رِوَايَةٍ: إِلَى أَنْ يُوحِدُوا اللَّهَ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَكَيْلَةً. فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيُنِيائِهِمْ فَتُرَدُّ عَلَىٰ فَقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَاتِّبَاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَالتَّقِي دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُمَا وَبَيْنَ اللَّهِ حِجَابٌ.

(Saheeh Bukhari: Kitab uz Zakat: H1458, 1496, 2448, 4347, 7372; Saheeh Muslim: Kitab-ul-Imaan: H19)

yaeeni aur jahaalat ki buniyaad par nahi, balke ilm, yaqeen aur mukammal maarifat ki buniyaad par daawat de.

“أَنَا وَمَنِ اتَّبَعَنِي” ka mafhoom ye hai ke main logo'n ko Allah Ta'ala ki taraf a'laa-wajhil-baseerat\* yaane ilm, yaqeen aur mukammal maarifat ki buniyaad par daawat deta hoo'n. Isi tarah meri pairwi karne waale aur meri daawat par labaika kehen waale afraad bhi ilm, yaqeen, aur mukammal maarifat ki buniyaad par logo'n ko Allah Ta'ala ki taraf bulaate hain.

Ambiya Ikram عليه السلام ke muttabe-een ka yehi tariqa raha hai ke wo na sirf khud shirk se darte, tauheed ki haqiqat ko jaante aur tauheed ke taqaazo'n ko poora karte hain, balke uske saath-saat wo doosro'n ko bhi us cheez ki taraf bulaate aur uski daawat dete hain aur ye tauheed ka ek (1) ahem taqaaza hai.

\* T: (عَلَىٰ وَجْهِ الْبَصِيرَةِ) Bataur-e-baseerat, bataur-e-baseerat [RKT]

ashaab-e-sarwat se wasool kar ke fuqara aur ghuraba meint aqseem ki jaaegi. Pas agar wo tumhari ye baat bhi maan jae’n to unke umda aur qeemti amwaal lene se ehtiyaat karna aur mazloom ki baddua se bachna, kyouнке uske aur Allah Ta’ala ke darmiyaan koi hijaab nahi.<sup>51</sup>

Sahal bin Saad رضي الله عنه se riwayat hai ke Khybar ke din Rasool Allah ﷺ ne farmaya:

Kal main ye parcham ek (1) aise shakhs ko du’n ga jise Allah Ta’ala aur uske Rasool ﷺ se mohabbat hai aur Allah Ta’ala aur uska Rasool ﷺ bhi usse mohabbat rakhte hain, uske haatho’n Allah Ta’ala fatah-o-nusrat ataa farmaega”. Chunache Sahaba Ikraam raat bhar qiyaas-aaraayaa’n karte rahe ke parcham kis ko diya jaa sakta hai. Subh hui to tamaam Sahaaba Rasool Allah ﷺ ki

لَاُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ. وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ. يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ. فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَنَّهُمْ يُعْطَاهَا. فَلَمَّا أَصْبَحُوا غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا. فَقَالَ: أَيُّنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ؟ فَقِيلَ: هُوَ يَشْتَكِي عَيْنَيْهِ. فَأَرْسَلُوا إِلَيْهِ فَأَتَاهُ بِهِ. فَبَصَقَ فِي عَيْنَيْهِ وَدَعَاهُ. فَبَرَأكَانَ لَمْ يَكُنْ بِهِ وَجَعٌ. فَأَعْطَاهُ الرَّايَةَ. فَقَالَ: انْفُذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى

<sup>51</sup> Wajah Istedalal: Is hadees mein wajah istedlaal ye hai ke jab Nabi ﷺ ne Moaaz رضي الله عنه ko rawaana farmaya to aap ne unhe’n hidaayat farmaai ke wo logo’n ko sab se pehle is baat ki gawaahi ki taraf daawat de’n ke Allah Ta’ala ke siwa koi (haqiqi) maabood nahi. Uski mazeed wazaahat Saheeh Bukhari “Kitab ut Tauheed” ki ek (1) riwayat mein you’n hai. Nabi ﷺ ne farmaya: “Tum sab se pehle logo’n ko daawat dena ke wo Allah Ta’ala ki tauheed ko tasleem kare’n”. (Saheeh Bukhari: Kitab ut Tauheed: H7372)

khidmat mein pohonch gae. Har ek (1) ki yehi khwahish aur ummeed thi ke parcham usey hi milega. Tab Rasool Allah ﷺ ne dariyaft farmaya: “Ali bin Abi Taalib kahaa’n hain?” Bataaya gaya ke un ki aankhe’n dukhti hain. Sahaba Ikraam ﷺ ne Hazrat Ali ﷺ ko bulwa bheja to Rasool Allah ﷺ ne un ki aankho’n mein apna luaab-e-mubaarak daala aur dua farmaai.

Chunache Ali ﷺ mukammal taur par you’n shifa-yaab ho gae goya unhe’n kuch bhi takleef na thi. Aap ne parcham Hazrat Ali ﷺ ko thama diya aur farmaya taiyyaari karke abhi rawaana ho jaao aur seedhe unke maidan mein jaa utro. Phir sab se pehle unhe’n islaam qubool karne ki daawat dena aur Allah Ta’ala ke jo huqooq, islaam mein, un par aaed hote hain, wo unhe’n batlaana. Allah ki Qasam! Agar Allah Ta’ala tumhari badaulat ek (1) aadmi ko bhi hidaayat de-de to (ye saadat) tumhare liye surkh oonto’n se kahee’n behtar (intehaai qeemti) hai.<sup>52</sup>

الْإِسْلَامِ، وَأَخْبِذْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ  
اللَّهِ تَعَالَى فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا  
وَاحِدًا خَيْرٌ لَّكَ مِنْ حُمْرِ النَّعَمِ.

(Saheeh Bukhari: Fazaael Ashaab un Nabi  
ﷺ: H3701; Saheeh Muslim: Fazaael us  
Sahaaba: H2406)

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<sup>52</sup> Wajah Istedlal: Is hadees mein wajah istedlal ye jumla hai: “نُمِّ اذْعُهُمْ إِلَى الْإِسْلَامِ” ke uske baad tum unhe’n islam ki daawat dena.

Islam ki daawat se tauheed ki daawat muraad hai. Kyounke Allah Ta’ala



## Masaael:

- ① Rasool Allah ﷺ ke muttabieen ka andaaz-e-tableegh ye hai ke wo doosro'n ko bhi Allah ke deen ki daawat dete hain.
- ② Ikhlaas-e-niyyat ki bhi targheeb hai, kyonke askar logo'n ka haal ye hai ke wo "daawat-e-ilal haq" le kar uthe'n bhi to us mein mukhlis nahi hote. Balke wo logo'n ko bil-umoom apni zaat ki taraf bulaate hain.
- ③ Daawat ke kaamo'n mein baseerat se kaam lena zaroori hai.
- ④ Tauheed ka ek (1) taqaaza ye bhi hai ke Allah Ta'ala ko har aeb aur naqs se paak tasleem kiya jaae.
- ⑤ Shirk ki qabaahat<sup>53</sup> ye bhi hai ke ye Allah Ta'ala ke baare mein gaali hai.
- ⑥ Is baab ka ek (1) ahem-tareen masla ye bhi hai ke muslaman ko mushrikeen se alag-thalag aur door rehna chaahe. Kahee'n aisa na ho

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ki tauheed aur Janab Muhammad ﷺ ki risaalat ka iqraar-o-eteraaf islam hi ka ahem aur azeem-tareen rukn hai.

Rasool Allah ﷺ ne wazaahat farmaai ke unhe'n tauheed ki daawat dene ke saath-saath un par Allah Ta'ala ke jo huqooq aaed hote hain wo bhi batlaana, khwah un huqooq ka taalluq tauheed ke saath ho ya faraaez-o-waajibaat aur moharamaat se ijtenaab ke saath. Lehaza jab koi shakhs kisi doosre ko islaam ki daawat de to sab se pehle usey tauheed ki daawat de aur "لَا إِلَهَ إِلَّا اللَّهُ" aur "مُحَمَّدٌ رَسُولُ اللَّهِ" ke maane-o-mafhoom bayaan kare, phir us ke baad usey moharramaat aur faraaez-o-waajibaat se bhi aagaah kare. Kyonke asaasi\* cheez sab se muqaddam\*\* aur sab se pehle waajib hoti hai.

\* T: (أساسی) Buniyaadi, jis se ibtedaa ho, jis par ibtedaa ho, laazmi, ibtedaai [RKT]

\*\* T: (مُقَدَّم ہونا) Kisi amr ka waajib hona, tarjeeh hona, qaabil-e-tarjeeh hona, afzal hona [RKT]

<sup>53</sup> T: (قَبَاحَت) Kharaabi, buraai, naqs, aeb [RKT]

ke wo shirk na karne ke bawajood unke saath mel-jol ki binaa par un ka saathi ban jaae.

④ Waajibaat-e-deen mein tauheed awwaleen waajib masla hai.

⑤ Namaz aur deegar ahkaam-e-deen se pehle tauheed ki tableegh ki jaae.

⑥ Rasool Allah ﷺ ke farman “أَنْ يُوحِّدُوا اللَّهَ” aur kalma “لَا إِلَهَ إِلَّا اللَّهُ” ki shahaadat dono ke ek (1) hi maane-o-mafhoom hai.

⑦ Kuch log ahle kitaab hone ke bawajood aqeeda-e-tauheed se kama-haqqahu baa-khabar nahi hote, ya jaanne ke bawajood us par amal nahi karte.

⑧ Ye aagaahi bhi hui ke deen ki taaleem tadreeban<sup>54</sup> deni chaahiye.

⑨ Maraahil-e-tableegh mein ehmiyat ke mutaabiq masaael bayaan kiye jaae’n.

⑩ Zakat ke masrat ka bhi bayaan hai.

⑪ Muallim<sup>55</sup> ka farz hai ke wo mutaallim<sup>56</sup> ke shubhaat<sup>57</sup> ko bhi door kare.

⑫ Zakat wasool karte waqt umda aur qeemti maal lena manaa hai.

⑬ Mazloom ki baddua se bachna chaahiye.

⑭ Mazloom ki aah-o-baddua aur Allah Ta’ala ke darmiyan koi hijaab nahi.

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<sup>54</sup> T: (تَدْرِيب) Aadat daalne ka amal, aadat [RKT]

<sup>55</sup> T: (مُعَلِّم) Padhaane waala, taaleem dene waala, sikhaane waala [RKT]

<sup>56</sup> T: (مُتَعَلِّم) Padhaai karne waala, shaagird, taaleem paane waala [RKT]

<sup>57</sup> T: (شُبُهَات) Shubha ki jamaa, shukook, khadshaat [RKT]

①٨ Syed-ul-Mursaleen Muhammad-ur-Rasool Allah ﷺ, Sahaba Ikraam ﷺ aur Auliya-e-Ikram par mashaqqato'n, bhook aur takaleef ka guzarna bhi tauheed ki ek (1) bohot badi daleel hai.

①٩ Rasool Allah ﷺ ka ye irshad ke *"Main kal ye parcham aise shakhs ko du'n ga jise Allah Ta'ala aur uske Rasool se mohabbat hai aur Allah Ta'ala aur uska Rasool bhi usse mohabbat karte hain"*. Aap ki alamaat-e-nabuwwat mein se hai.

②٠ Nabi ﷺ ka Ali ﷺ ki aankh mein luaab daalna aur un ka fauran sehat-yaab ho jaana bhi aap ki alamaat-e-nabuwwat mein se hai.

②١ Ali ﷺ ki fazeelat bhi zaahir hai.

②٢ Sahaba Ikraam ﷺ ki azmat aur fazeelat bhi waazeh hai ke wo saari raat ye sochte rahe ke subh ye parcham kish khush-naseeb ko milne waala hai. Aur is soch mein wo fatah ki bashaarat bhool gae. (Goya un ke nazdeek Allah Ta'ala aur uske Rasool ﷺ ki khususi mohabbat ka ezaaz fatah ki bashaarat se ziyaada azeez tha).

②٣ Imaan-bil-qadr bhi saabit hota hai ke parcham aise aadmi ko mila, jis ne uske husool ki khwahiah ya koshish nahi ki, balke koshish karne waale aur khwahish rakhne waale usey haasil na kar sake.

②٤ Rasool Allah ﷺ ka Ali ﷺ se farmana: *"عَلَى رِسْلِكَ"* *"Ke seedhe jaao"*, is mein aadaab-e-jung ki taaleem hai.

②٥ Jung se peshtar kuffaar ko islaam ki daawat deni chaahiye.

②٦ Logo'n se awwaleen khitaab ho ya qabl-azeen jung ho chuki ho, ya daawat di jaa chuki ho. Har soorat mein jung se qabl islam ki daawat dena mashroo hai.

②٧ Rasool Allah ﷺ ka farman ke un par Allah Ta'ala ke jo huqooq aaed hain wo unhe'n batlaana, isse maaloom hua ke islam ki daawat hikmat aur daanaai ke saath pesh karni chaahiye.

- ⊙ Ek (1) musalman ko islam mein muqarrar-karda Allah Ta'ala ke huqooq se roshnaas hona<sup>58</sup> chaahiye, taake wo doosro'n ko bhi taaleem de sake.
- ⊙ Maaloom hua ke jis kisi ke haatho'n ek (1) bhi aadmi hidayat paa jaae, uske liye bada sawaab aur badi azmat hai.
- ⊙ Fatwa par qasam uthaana jaaez hai.

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<sup>58</sup> T: (رُوشَناس هونا) Jaan-pehchaan hona, waaqif ya mutaarif hona [RKT]

## Baab 5: Tauheed Ki Tafseer Aur Kalma “لَا إِلَهَ إِلَّا اللَّهُ” Ki Shahaadat Ka Mafhoom<sup>59</sup>

<sup>59</sup> Kisi baat ki gawaahi ka mafhoom ye hai ke:

① Insaan apni zabaan se jo kuch kahe dili taur par uska eteqaad bhi rakhta ho. Eteqaad usi soorat mein eteqaad hota hai, jab ke uska ilm aur uski sacchaai ka yaqeen ho.

T: (اِعْتِقَاد) Yaqeen, pukhtagi se koi baat dil mein hona, aqidatmandi, taazeem-o-taqaddus ya etemaad ki binaa par dil mein jhukao, husn-e-zann [RKT]

② Gawaahi ko zabaan se adaa karna bhi zaroori hai.

③ Is baat se doosro’n ko muttala karna bhi gawaahi ka hissa hai aur zabaan se uska natq (نطق) (bolna) bhi waajib hai. Gawaah bhi us waqt tak gawaah nahi hota jab tak ke wo mutaalliqa baat se doosro’n ko muttala na kare. To maaloom hua ke “أَشْهَدُ” “Main gawaahi deta hoo’n” ke maane “أَعْتَقِدُ” “Main eteqaad rakhta hoo’n”. “أَتَكَلَّمُ” “Main zabaan se iska iqraar karta hoo’n”, aur “أُخْبِرُ” “Main isse doosro’n ko muttala aur khabardaar karta hoo’n” hoga. Aur in teen (3) maafi ka bayak waqt jamaa hona laazmi aur hatmi hai. “لَا إِلَهَ إِلَّا اللَّهُ” mein “لَا” nafi-e-jins ke liye hai.

Is ka matlab ye hai ke Allah Ta’ala ke siwa koi bhi shakhs ya cheez uloohiyat ka istehqaaq\* nahi rakhti. Nabi ke baad “إِلَّا” (harf-e-istisna\*\*) hasr\*\*\* ka faaeda deta hai. Iska mafhoom ye hai ke haqeeqi Ilaah aur maabood-e-bar-haq sirf Allah Ta’ala hai. Uske siwa koi maabood-e-bar-haq nahi.

\* T: (اِسْتِحْقَاق) Qanooni ya akhlaaqi haq [RKT]

\*\* T: (حَرْفِ اِسْتِثْنَا) Wo lafz jo ek (1) cheez ko doosri cheez se alaahada kare, masalan juz, siwa waghaira [RKT]

\*\*\* T: (حَضَر) Takhsees, makhsoos karna [RKT]

“إِلَه” Maabood: Baaz log laa “لَا” nafi-e-jins ki khabar “مَوْجُودٌ” bataate hain. Aisi soorat mein maane you’n ho’nge ke “Allah Ta’ala ke siwa koi maabood maujood nahi”. Magar ye maane aur mafhoom saheeh nahi, is liye ke Allah Ta’ala ke alaawa doosre maaboodo’n ki ibaadat hoti hai

Allah Ta'ala ka irshad hai:

Ye Log Jinhe'n Wo (mushrikeen)  
Pukaarte Hain Wo To Khud Apne  
Rabb Ka Taqarrub Haasil Karne  
Ke Liye Wasila (zariya)  
Dhoondhte Hain, Ke Kaun Uske  
Qareeb-tar Hai. Aur Wo Uski  
Rahmat Ke Ummeedwaar Aur  
Uske Azaab Se Khaaef Rehte  
Hain. Be-shak Tere Rabb Ka  
Azaad Darne Ki Cheez Hai.<sup>60</sup>

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ  
أَيُّهُمْ أَقْرَبَ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ  
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا.

(Surah al-Isra 17: 57)

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jo-ke maujood hain. Lehaza laa “لا” nafi-e-jins ki khabar “مَوْجُودٌ” ki  
bajaae “بِحَقِّ” ya “حَقِّ” honi chaahiye.

Is soorat mein maane ye ho'nge ke: Allah Ta'ala ke siwa koi maabood  
“e bar-haq” nahi hai. Kyouнке uske siwa jis ki bhi ibaadat ki jaae wo  
maabood hi hai, agarche usey maabood samajhne ya banaana baatil,  
zulm, sarkashi aur naajaaez hai. Arbi zabaan se waaqif aadmi kalma “لَا  
إِلَهَ إِلَّا اللَّهُ” sunte hi yehi mafhoom akhaz karega.

<sup>60</sup> Is aayat mein “يَدْعُونَ” ke maane “يَعْبُدُونَ” hai.

Waseela: Qasd\* aur Haajat ko kehte hain. Matlab ye ke: Ye log apni  
haajaat aur zarooriyaat ko Allah Ta'ala se chaahte hain. Ye maqsood  
Allah Ta'ala hi se haasil ho sakta hai. Lehaza wo log Allah ke siwa kisi  
doosre ki taraf mutawajje nahi hote, un ki tawajjo mahez Allah Ta'ala  
par markooz hoti hai. Is aayat mein Allah Ta'ala ne mauqa ki  
munaasabat se “إِلَىٰ رَبِّهِمْ” keh kar Ruboobiyyat ka zikr kiya hai, kyouнке  
dua ko qubool karna aur us ka sila dena ruboobiyyat ka khaassa\*\* hai.

\* T: (قَصْد) Iraada, niyyat, azm [RKT]

\*\* T: (خَاصَّة) Wo wasf jo kisi ek (1) hi shae mein liya jaae, khaasiyat  
[Rektha]

You'n is aayat se tauheed ki tafseer waazeh hui ke tamaam haajaat-o-  
zarooriyaat sirf aur sirf Allah Azzowajal se poori hoti hain:

Nez, Allah Ta'ala ne farmaya:

Aur Jab Ibrahim عليه السلام Ne Apne Baap Aur Apni Qaum Se (saaf-saaf) Keh Diya Tha Ke Tum Allah Ta'ala Ke Siwa Jin Ki Bandage Karte Ho Mera Un Se Koi Taalluq Nahi, Main Un Se Bezaar Hoo'n. Haa'n (main sirf usey manta hoo'n) Jisne Mujhe Paida Kiya Hai, Wohi Meri Rehnumai Karega Aur Wo Yehi Baat (daawat) Apni Aulaad Mein Peeche Chod Gae, Taake Wo Bhi Allah Hi Ki Taraf Rujoo Kare'n.<sup>61</sup>

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ، إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ، وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ..

(Surah az-Zukhruf 43: 26-28)

Wo Uski Rahmat Ke Ummeedwaar Aur Uske Azaab Se Khaaef Rehte Hain.

وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ.  
(Surah al-Isra 17-57))

Ye Allah Ta'ala ke mehboob bando'n ka wasf\* hai jo mohabbat, khauf aur ummeed ke mile-jule jazbaat ke saath Allah Ta'ala ki ibaadat baja laate hain. Ye bhi tauheed hi ki tafseer hai.

\* T: (وَصِف) Khoobi, acchi baat, sifat, khaasiyat [RKT]

<sup>61</sup> Is aayat-e-mubaaraka mein nafi aur isbaat dono maujood hain. In dono se tauheed saabit hoti hai. Pas "إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ" ki jagah "إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ" ki jagah "إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ" ki jagah "إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ" hai.

Baraa-at: ka mafhoom ye hai ke Allah Ta'ala ke siwa jin ki ibaadat ki jaati hai un se bughz\*-o-adaawat rakhte hue un ka (inkaar) karna. Jab tak dil mein ye cheez na ho, islaam raasikh\*\* aur pukhta nahi ho sakta.

\* T: (بُغْض) Wo dushmani jo mann-hi-mann mein badhaaya jae aur zaahir na hone diya jae, dushmani, adaawat, grudge, spite, malice [RKT]

\*\* T: (رَاسِخ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [RKT]

Aur Jab Ibrahim عليه السلام Ne Apne Baap Aur Apni Qaum Se (saaf-saaf) Keh Diya Tha Ke Tum Allah Ta'ala Ke Siwa Jin Ki Bandage Karte Ho Mera Un Se Koi Taalluq Nahi, Main Un Se Bezaar Hoo'n. Haa'n (main sirf usey manta hoo'n) Jisne Mujhe Paida Kiya Hai, Wohi Meri Rehnumaai Karega Aur Wo Yehi Baat (daawat) Apni Aulaad Mein Peeche Chod Gae, Taake Wo Bhi Allah Hi Ki Taraf Rujoo Kare'n.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَ  
قَوْمِهِ إِنِّي أَبْرَأءُ مِمَّا  
تَعْبُدُونَ، إِلَّا الَّذِي  
فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ، وَ  
جَعَلَهَا كَلِمَةً بَاقِيَةً فِي  
عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ.

Surah az-Zukhruf 43: 26-  
28)

In (isaai) Logo'n Ne Allah Ko Chod Kar Apne Ulama Aur Buzurgo'n Ko Rabb Banaa Liya.<sup>62</sup>

اتَّخَذُوا أَحْبَارَهُمْ وَ رُهبَانَهُمْ أَرْبَابًا مِّن دُونِ  
اللَّهِ. (Surah-at-Tauba 9: 31)

Kuch Log Aise Bhi Hain Jo Ghairo'n Ko Allah Ke Shareek Thehraate Hain Aur Un Se Allah Ki Si Mohabbat Karte Hain Aur Imaan Waale Sab Se Badh Kar Allah Se Mohabbat Karte Hain.<sup>63</sup>

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا  
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ.  
(Surah al-Baqara 2: 165)

<sup>62</sup> Arbaab: Rabb ki jamaa hai. Yaha'n Ruboobiyyat, Ibaadat ke maane mein hai. Aayat ka mafhoom ye hua ke in (isaai) logo'n ne Allah Ta'ala ke saath-saath apne ulama aur buzurgo'n ko bhi is hadd tak apna maabood bana liya ke wo haraam ko halaal ya halaal ko haraam keh dete to wo log usi tarah maan lete. Kisi ki baat ko tasleem karna bhi tauheed se taalluq rakhta hai aur ghairullah ki ghair-mashroot\* itaa-at, tauheed ke manaafi hai.

\* T: (غَيْر مَشْرُوط) Bila-shart, shart se azaad [RKT]

<sup>63</sup> Yaane un logo'n ne maaboodaan-e-baatila ki mohabbat ko Allah Ta'ala ki mohabbat ke baraabar kar diya. Wo log Allah Ta'ala se bohot ziyaada mohabbat rakhte hain aur uske saath-saath apne un maaboodo'n ke saath bhi usi tarah ki shadeed mohabbat rakhte hain



Nabi ﷺ ne farmaya:

Jis Shakhs Ne Kalma “لَا إِلَهَ إِلَّا اللَّهُ” ka iqraar kar liya aur maabood-e-baatila ka inkaar aur kufr kiya to uska maal aur khoob mehfooz ho gaya. Ab iska baaqi muaamala Allah Ta’ala ke supurd hai.<sup>64</sup>

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حُرِّمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ.

(Saheeh Muslim: Al Imaan: H23)

jin par unhe’n naaz hai aur mohabbat mein ye musawaat\* aur baraabari karna shirk hai. Un logo’n ki aisi mohabbat ne unhe’n jahannum mein pohoncha diya.

\* T: (مساوات) Baraabari, hamsari, baraabar hona ya karna [RKT]

Jaisa ke Allah Ta’ala ne Surah ash-Shua’raa mein jahannamiyo’n ka ye qaul bayaan farmaya hai:

Allah Ki Qasam! Ham Tumhe’n Rabbul Aalameen Ke Baraabar Qaraar De Kar Sareeh Gumraahi Mein The.

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ.

(Surah ash-Shuaraa 26: 97-98)

Mohabbat bhi ibaadat ki aqsaam mein se ek (1) qism hai. Jinho’n ne ghairullah ke saath, Allah Ta’ala ki si mohabbat rawaa (mubaah) rakhi, to goya unho’n ne apne mehbubeen ko Allah Ta’ala ke shareek bana daala. Tauheed aur Kalma “لَا إِلَهَ إِلَّا اللَّهُ” ki gawaahi dene ka yehi mafhoom hai ke jaisa taalluq aur mohabbat Allah Ta’ala ke saath ho, waisa mazboot taalluq aur shadeed mohbaat kisi doosre ke saath qat-an na ho.

<sup>64</sup> Is hadees ka kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ke iqraar ke alaawa maaboodaan-e-baatila ka kufr karne ki baat bhi bayaan hui hai. Goya kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ke iqraar-o-eteraaf mein maaboodaan-e-baatila ka kufr, inkaar aur unse izhaar-e-baraa-at bhi shaamil hai.

“حَرَّمَ مَالُهُ وَدَمُهُ وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ” ke maane ye hain ke jis ne kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ka iqraar-o-eteraaf aur maaboodaan-e-baatila ka inkaar-o-kufr kiya, wo musalman ho jaata hai, jis ka maal aur khoon sirf teen (3) soorato’n (zina, qatl aur irtedaad) hi mein rawaa (jaaez) hai.

Is tafseel se ye khoob ayaa’n ho chuka ke tauheed ki tafseer aur kalma-

Aainda aane waale abwaab isi unwaan “لَا إِلَهَ إِلَّا اللَّهُ” ki shahaadat ka matlab sharah aur wazaahat pesh karte hain.<sup>65</sup>

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e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ki gawaahi aap se bohot ziyaada tawajjo, ghaur-o-fikr aur soch-bichaar ka taqaaza karti hai, taake aap usey acchi tarah samajh le’n.

<sup>65</sup> Goya saari kitaab, tauheed aur kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ki tashreeh-o-tauzeeh hai, aur un umoor ka tafseeli bayaan hai ji uske mutazaad\* aur tauheed ki asal aur kamaal ke manaafi hain.

Nez is mein shrik-e-akbar, shirk-e-asghar, shirk-e-khafi, aur shirkiya alfaaz ki wazaahat ke saath-saath tauheed ke lawazimaat, yaane tauheed fil-ibaadat, Allah Ta’ala ke asma-o-sifaat ka iqraar aur tauheed-e-uloohiyat mein tauheed-e-ruboobiyat ka iqraar shaamil hone ka mufassal bayaan hai.

\* T: (مُتَضَاد) Ek-dosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]

## Masaael:

① Is mein sab se ahem masla, tauheed aur kalma “لَا إِلَهَ إِلَّا اللَّهُ” ki gawaahi dene ki tafseer hai, jise mutaaddid aayaat-o-ahadees se waazeh kiya gaya hai.

② In mein se ek (1) Surah al-Isra (Bani Israel) ki aayat 57 hai, jis mein un mushrikeen ki tardeed hai jo saaleheen aur buzurgaan ko pukaarte hain. Is aayat mein saaf-saaf bayaan hai ke yehi shirk-e-akbar hai.

③ Is baab mein Dalaael-e-tuaheed bayaan karte hue ek (1) daleel Surah al-Baraa-at (at-tauba) ki aayat 31 bhi hai, jis mein Allah Ta’ala ne waazeh taur par farmaya hai ke ahle kitaab ne Allah Ta’ala ke saath-saath apne ulama aur buzurgo’n ko bhi Rabb bana rakha tha. Halaa’nke unhe’n sirf aur sirf ek (1) “إِلَه” ki ibaadat ka hukm diya gaya tha. Iske bawajood is aayat ki wo tafseer jis mein koi ishkaal<sup>66</sup> ya ibhaam<sup>67</sup> nahi, ye hai ke ahle kitaab apne ulama aur buzurgo’n ko musibat ya mushkil ke waqt pukaarte nahi the, balke ma’siyat ke kaamo’n mein unki itaa-at karte the (aur usi ko Maabood aur Rabb banaana kaha gaya hai).

④ Aur Syedna Ibrahim ؑ ki us baat ka bhi tazkira hai jo unho’n ne kuffaar se kahi thi:

Main Tumhare Maaboodo’n Se  
Bezaar Aur Laa-Taalluq Hoo’n.  
Mera Taalluq Sirf Us Zaat Se Hai  
Jis Ne Mujhe Paida Kiya.

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ، إِلَّا الَّذِي فَطَرَنِي.

(Surah az-Zukhruf 43: 26-27)

You’n Ibrahim ؑ ne kuffaar ke maaboodaan-e-baatila se apne haqiqi Rabb ko mustasna<sup>68</sup> kiya. Allah Ta’ala ne bayaan farmaya ke kuffaar se is tarah ki baraa-at-o-bezaari aur Allah Ta’ala ki mawalaat-o-mohabbat ka izhaar hi kalma-e-“لَا إِلَهَ إِلَّا اللَّهُ” ki gawaahi dena hai. Chunache farmaya:

Aur Ibrahim ؑ Yehi Paighaam  
Apne Peeche Apni Aulaad Aur

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ.

<sup>66</sup> T: (إشكال) Diqqat, dushwaari [RKT]

<sup>67</sup> T: (إيهام) Shak-o-shubha, confusion, ambiguity [RKT]

<sup>68</sup> T: (مُسْتَثْنَى) Alag, judaa [RKT]

Qaum Ko De Gae, Taake Wo Uski  
Taraf Rujoo Kare'n.

(Surah az-Zukhruf 43: 28)

⑤ Nez, ek (1) daleel, Surah al-Baqara ki wo aayat bhi hai jis mein Allah Ta'ala ne kaafiro'n ke mutaalliq farmaya:

Wo Jahannum Ki Aag Se Nikalne  
Waale Nahi.

وَمَا لَهُمْ بِخُرْجِينَ مِنَ النَّارِ

(Surah al-Baqara 2: 167)

Aur unke mutaalliq farmaya ke wo apne banaae maaboodo'n, Allah ke shareeko'n se you'n mohabbat karte hain jaisi mohabbat Allah Ta'ala ke saath honi chaahiye. Nez, waazeh farmaya ke wo Allah Ta'ala se bhi shadeed mohabbat rakhte hain, lekin unki ye mohabbat unhe'n islaam mein daakhil nahi kar saki. Zara ghaur kare'n ke jab Allah Ta'ala aur uske saath-saath ghairullah se mohabbat karne waale musalman nahi to Allah Ta'ala se badh kar shareeko'n se mohabbat karne waalo'n ya Allah Ta'ala ko chod kar sirf ghairullah se mohabbat karne waalo'n ka kya haal hoga?

⑥ Aur ek (1) daleel Rasool Allah ﷺ ka ye farman-e-zeeshaan bhi hai ke "Jis aadmi ne kalma "لَا إِلَهَ إِلَّا اللَّهُ" ka iqraar aur maaboodaan-e-baatila ka inkaar kiya, uska maal aur khoon (jaan) mehfooz ho gaya aur uska hisaab yaane baaqi muaamala Allah Ta'ala ke supurd hai".

Ye farman-e-mubaarak un azeem Dalaael mein se ek hai jo kalma "لَا إِلَهَ إِلَّا اللَّهُ" ke maane-o-mafhoom ko saheeh taur par waazeh karte hain ke mahez is kalma ko zabaan se adaa kar lene aur uske maane ki maarafat haasil kar lene, iqraar kar lene aur akele Allah ko baghair shareek thehraae pukaar lene se maal-o-jaan ko tahaffuz nahi mil jaata, balke maal-o-jaan ko tahaffuz usi waqt hi mil sakta hai jab uske saath-saath maaboodaan-e-baatila ka inkaar bhi kiya jaae. Yaad rahe ke agar kisi ne in baato'n mein se kisi ek (1) mein bhi zara sa shak ya tawaqquf kiya to uski jaan aur maal ko tahaffuz-o-amaan haasil na ho sakega. Ghaur kare'n ye masla kis qadr ahem, azeem, aur kis qadr waazeh hai, aur mukhalifeen ke khilaaf kitni badi qaate'<sup>69</sup> daleel hai.

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<sup>69</sup> T: (قَاطِعٌ) Kaatne waala, qata karne waala, radd karne waala, faisla-kun [RKT]

## Baab 6: Rafa-e-Balaa Aur Dafa-e-Masaaeb Ke Liye Challe Pehenna Aur Dhaage Waghaira Baandhna Shirk Hai<sup>70</sup>

<sup>70</sup> Shirk ki tauzeeh\* karte hue yaha'n se tauheed ka bayaan shuru ho raha hai aur ye baat tae-shuda hai ke kisi cheez ki maarafat aur pehchaan do (2) tarah se haasil hoti hai. Apni haqiqat ki maarafat aur uski zidd ki maarafat.

Yaha'n se Imam (Muhammad bin Abdul Wahaab) apni guftagu ka aaghaaz, tauheed ke mutazaad\*\* yaane *shirk-e-akbar* ke bayaan se kar rahe hain. Kyouнке shirk-e-akbar ke irtekaab se tauheed mukammal taur par khatam ho kar reh jaati hai aur uska murtakib millat-e-ilsamiya se yaksar khaarj ho jaata hai. Shirk ki baaz aqsaam aisi hain jo tauheed ke aala darja ke manaafi hain aur wo aqsaam shirk-e-asghar ke qabeel\*\*\* se hain. Un ke irtekaab se tauheed ke aala darja mein kami aa jaati hai. Is liye tauheed ka aala-tareen darja to ye hai k insaan shirk ki jumla anwaa-o-aqsaam se bach kar rahe.

\* T: (تَوْضِيح) Wazaahat, saraahat, tashreeh, sharah [RKT]

\*\* T: (مُضَاد) Ek-doosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]

\*\*\* T: (قَبِيل) Jins, qism, nau [RKT]

Shaikh (Muhammad bin Abdul Wahaab رحمته الله) ne shirk ki tafseel bayaan karte hue ibteda mein shirk-e-asghar ki baaz aisi aqsaam ka zikr kiya hai jo logo'n se aam taur par sar-zad hoti rehti hain. Nez, unho'n ne adna se aala ki taraf muntaqil hone ke usool par amal karte hue awwalan shirk-e-asghar ka aur baad-azaa'n shirk-e-akbar ka zikr kiya hai.

Is baab ke unwaan se waazeh hua ke challe pehenne aur dhaage baandhne ke alaawa manke\*, taawizaat, loha, chaandi waghaira aur deegar mukhtalif ashिया jo galey mein baandhi ya latkaai jaati hain, ya gharo'n mein, gaadiyo'n par, ya chote baccho'n ke galey mein kisi makhsoos maqsad, nazariya, ya aqeeda ke tahat pehni, baandhi ya latkaai jaati hain, ye sab shirk hai.

\* T: Manke (مَنَكَة) Manka ki jamaa, nageene [RKT]

Challe aur dhaage aur isi tarah taawizaat waghaira ki baabat *Arbo'n* ka

Allah Ta'ala ka irshad hai:

(Aye Muhammad ﷺ) Aap In Se Keh Deejiye: Tumhara Kya Khayaal Hai Ke Agar Allah Mujhe Koi Zarar Poho'nchaana Chaahe To Allah Ke Alaawa Tum Jin Ko Pukaarte Ho Kya Wo Us Zarar<sup>71</sup> Ko Hataa Sakte Hain? Ya Allah

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ.

(Surah az-Zumar 39:38)

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aqeeda tha ke ye ashiya aai hui musibat ko rafa\* kar deti ya aane waali musibat ko rok deti hain. Aisi haqeer\*\* ashiya ke mutaalliq ye aqeeda rakhna ke ye cheeze'n Allah Ta'ala ki taqdeer ko rok sakti hain, ye shirk-e-asghar kaise ho sakta hai? (Balke ye to shirk-e-akbar hai).

\* T: Rafa (رَفَعَ) Khatam, kisi kaifiyat ke hat jaane, door ho jaane, ya zaael ho jaane ka amal [RKT]

\*\* T: (حَقِير) Maamooli, ghar-ahem, be-qadr-o-qeemat [RKT]

Kyounke aisa karne waale ke dil mein in ashiya ki mohabbat maujood hoti haia ur wo in ashiya ko masaaeb\* rokne aur un se bachaane ka zariya samajhta hai. Yehi shirk hai. Asal usool ye hai ke sirf unhi ashiya aur asbaab ki taaseer ka aqeeda rakhna jaaaz hai jin ki shariyat ne ijaazat di hai, ya tajarba se saabit ho ke ye asbaab waaqai zaahiri taur par muassir hain. Masalan: Tabeeb ka dawa dena, ya jaise wo asbaab jin se nafaa haasil hota hai, jaise aag se haraarat aur paani se thandak ka haasil hona waghaira. Ye aise asbaab hain jin ki taaseer zaahir aur waazeh hai.

\* T: (مَصَائِب) Takleef'e'n, musibate'n, aafate'n, balaae'n [RKT]

Shirk-e-Asghar ki jumla aqsaam baaz auqaat niyyato'n ki buniyaad par Shirk-e-Akbar ban jaati hain. Masalan: koi shakhs challe aur dhaage waghaira ko sabab samajhne ki bajaaye ye aqeeda rakhe ke ye ba-zaat-e-khud muassir hai, to uska ye amal Shirk-e-Akbar hoga, kyounke usne ye aqeeda rakha ke is kaaenaat mein Allah Ta'ala ke alaawa bhi koi cheez tasarruf karne ki qudrat rakhti hai. Goya is masle ka asal taalluq dil ke saath hai.

<sup>71</sup> T: (ضَرَر) Nuqsaan, dukh, dard, ranj, takleef [RKT]

Mujh Par Meherbaani Karna  
Chaahe To Kya Ye Uski Rahmat  
Ko Rok Sakte Hain? Aap Keh  
Deejiye: Mujhe To Allah Hi Kaafi  
Hai. Bharosa Karne Waale Usi  
Par Bharosa Karte Hain.<sup>72</sup>

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<sup>72</sup> Is aayat mein Allah Ta'ala ne apne Nabi se farmaya ke aap in logo'n se keh deejiye ke kya is baat ka iqraar kar lene ke bawajood ke sirf Allah Ta'ala hi aasmaano aur zameeno ka Khaliq hai, tum uske saath-saath ghairullah ki bhi ibaadat karte ho? Quran-e-Majeed ka yehi andaaz hai ke mushrikeen jis Tauheed-e-Ruboobiyyat ka iqraar karte hain, wo unke usi iqraar ko unke khilaaf pesh karke us Tauheed-e-Uloohiyyat ka isbaat karta hai, jisse wo inkaar karte hain.

”تَدْعُونَ” Tum Pukaarte Ho. Ye pukaarna bataur-e-sawaal aur talab ho, ya mahez bataur-e-ibaadat. Mushrikeen mein ghairullah ko pukaarne ki ye dono soorate'n paai jaati hain. Aur Allah ke alaawa jinhe'n pukaara jaata hai un ki kai qisme'n hain. Masalan: Baaz mushrik to musibat, dukh ya pareshani ke mauqa par baaz ambiya, rusul aur saaleheen ko pukaarte hain. Baaz Allah Ta'ala ke farishto'n ko pukaar ke laayaq samajhte hain aur baaz sitaaro'n ki taraf, baaz ashjaar\*-o-ahjaar\*\* ki taraf aur baaz butho'n aur mitti ke dheriyo'n ki taraf lapakte aur jhukte hain. Ye sab shirk ki soorate'n hain.

\* T: (أَشْجَار) Bohot se darakht, paude [RKT]

\*\* T: (أَحْجَار) Bohto se patthar [RKT]

Pesh-e-nazar aayat mein Allah Ta'ala ne saabit kiya hai ke ye tamaam maaboodaan-e-baatila kisi ko nafaa ya nuqsaan pohonchaane par qaadir nahi. Ab in ashiya aur shakhsiyaat ke mutaalliq mushrikeen ka ye aqeeda, ke Allah Ta'ala ke yahaa'n unke buland maraatib hain, jin ki wajah se ye uske yahaa'n sifaarish kar sake'nge, baatil aur be-buniyaad hua. Quran-e-Majeed mein jo aayaat Shirk-e-Akbar ki tardeed mein aai hain, ahle ilm unhi aayaat ko Shirk-e-Asghar ke ibtaal\* aur tardeed mein bhi pesh karte hain, kyouнке dono qism ke shirk (Akbar aur Asghar) mein insaan Allah Ta'ala ko chod kar ghairullah ke saath apna

Imran bin Hussain رضي الله عنه se riwayat hai:

Nabi ﷺ ne ek (1) aadmi ke haath mein peetal ka challa dekha to poocha: “Ye kya hai?” Us ne kaha ke ye waahia “وَاهِنَةٌ” (ek marz) ki wajah se pehna hua hai. Aap ne farmaya: “Ise utaar do (is liye ke ye tumhe’n koi faaeda nahi pohoncha sakta) tumhari bimaari mein mazeed izaafa hi karega. Agar tumhe’n ye challa pehne hue maut aagai to kabhi najaat na paa sakoge.”<sup>73</sup>

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا فِي يَدِهِ  
حَلَقَةً مِنْ صُفْرِ فَقَالَ: مَا هَذِهِ؟ قَالَ: مِنْ  
الْوَاهِنَةِ. فَقَالَ: انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا.  
فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا.

(Musnad Ahmad: V4 P445; Sunan Ibne  
Majah: Kitab ut Tibb: H3531)

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taalluq jod leta hai. Lehaza jab badi soorat (Shirk-e-Akbar) mein ghairullah ke saath taalluq jodna baatil aur be-haqiqat hai to choti soorat (Shirk-e-Asghar) mein to bil-oola baatil hua.

\* T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

Nez is aayat mein ye bhi bayaan hai ke Allah Ta’ala ke alaawa kisi ko ye qudrat haasil nahi ke wo kisi ko kuch zarar ya nuqsan pohoncha sake. Isi tarah ye bhi ke jab Allah Ta’ala kisi ko koi zarar pohonchaae to uske hukm ke baghair koi bhi shakhs ya cheez us zarar ko hataane par qaadir nahi. Allah Ta’ala ke alaawa kisi ko nafaa dene ya zarar pohonchaane ke laayaq samajhne ka yehi wo mafhoom hai jis ke pesh-e-nazar mushrik log challe pehente ya dhaage baandhte hain. Isi liye in kaamo’n ko shirk kaha gaya hai.

<sup>73</sup> Aap ﷺ ka “مَا هَذِهِ؟” keh kar us challe ke mutaalliq dariyaافت karne ka ye andaaz uske us amal par shadeed naaraazi, na-pasandeedgi, aur inkaar ke liye tha.

“وَاهِنَةٌ”: Ek (1) bimaari hai jo jism ko kamzor kar daalti hai.

(Imam Ibnul Aseer al Jazri farmate hain ke “وَاهِنَةٌ” ek (1) aisi bimaari hai jis se kandhe ya poore baazu ki rag phool jaati hai. Us takleef se najaaat ke liye damm bhi karte hain. Baaz ahle ilm ka qaul hai ke kohni



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aur kandhe ke darmiyaani hisse mein baaz auqaat takleef ho jaaya karti hai. Ye takleef mardo'n ko hoti hai, auro'n ko nahi. Nabi ﷺ ne us shakhs ko wo challa pehenne se is liye manaa farmaya tha ke us ne is khayaal se pehna tha ke wo usey marz se mehfooz rakhega. Halaan'ke challe ka bimaari se najaat se koi waasta ya taalluq nahi – Mutarjim)

“إِنْزِعْهَا” Ise utaar do. Ye hukm tha aur jis shakhs ko koi hukm diya jaae, agar insaan jaanta ho ke wo hukm ki itaa-at se inkaar nahi karega to usey haath se manaa karne ke bajaaye zabaan se keh dena hi kaafi hota hai.

“فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا” *Ye tumhari bimaari mein mazeed izaafa hi karega.* Yaane, agar tumhare aqeede ke mutaabiq iski koi taaseer hai to ye na sirf tumhare jism ko nuqsan pohonchaaega, balke uske saath-saath ye tumhari rooh aur nafs ko bhi nuqsan pohonchaaega aur ye ke tumhari rooh aur nafs kamzor ho jaae'nge.

Mushrik ki aql kaam nahi karti. Wo chote nuqsan se bachne ki khaatir koi aisa kaam kar baithta hai jo pehle se bhi bade nuqsan par muntij\* hota hai. Magar wo aql ki kami ki wajah se nuqsan ko nafaa par mahmool\*\* karta rehta hai.

\* T: (مُنْتَجِج) Nateeje dene waala, nateeja-khez [RKT]

\*\* T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

“فَإِنَّكَ لَوُمْتُ وَهْيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا” *“Agar tumhe'n ye challa pehne hue maut aagay to kabhi najaat nap aa sakoge”.*

Is nafi mein do (2) maano'n ka ehtemaal\* hai hai. Ek (1) to ye ke aisa karne waale ko Shirk-e-Akbar ka irtekaab karne waale ki maanind kabhi jannat mein dakhila aur jahannum se najaat na mil sakegi, kyouнке ye usne ye aqeeda rakha ke ye challa ba-zaat-e-khud nafaa-bakhs aur mufeed hai aur doosre maane hai ke aisa karne waale ko mukammal najaat na mil sakegi. Kyouнке Allah Ta'ala ne sharai ya qudrati taur par jis cheez ko shifa ka sabab qaraar nahi diya usne usi ko shifa-dahinda samajh liya. Is liye is mafhoom ke lehaaz se uska shirk, Shirk-e-Asghar hoga.

\* T: (اِحْتِمَال) ki jamaa, imkaan, gunjaaesh, gumaan, andesha [RKT]

Uqba bin Aamir رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jis ne (bimaari se tahaffuz ke liye) koi tameema (taaweez, manka waghaira) latkaaya, Allah

مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَكْمَرَ اللَّهُ لَهُ. وَمَنْ تَعَلَّقَ  
وَدَعَةً فَلَا وَدَعَ اللَّهُ لَهُ.

(Musnad Ahmad: V4 P154)

Ta'ala uski muraad poori na kare aur jis ne seep baandhi, Allah Ta'ala usey bhi aaraam aur sukoon na de.<sup>74</sup>

Ek (1) riwayat mein ye alfaaz hain:

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<sup>74</sup> "مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَكْمَرَ اللَّهُ لَهُ" "Jis ne tameema latkaaya Allah Ta'ala uski muraad poori na kare". "تَعَلَّقَ" ke maane jahaa'n latkaane ke hain, waha'n uske maane dili lagao aur qalbi-mailaan ke bhi hain. Goya koi cheez (bimaari se tahaffuz ke liye) latkaane waale ka dili-lagao aur qalbi mailaan uski taraf hota hai.

"تَمِيمَةً" ... Nazr-e-badd se tahaffuz, nuqsaan se bachao aur kisi ke hasad se hifaazat ki khaatir, manke ya koi doosri cheez jo galey mein pehni aur seene par latkaai jaae, usey "Tameema" kaha jaata hai. Aisa karne waale par Nabi ﷺ ne baddua farmaai hai ke Allah Ta'ala uski muraad poori na kare. Tameema ko tameema kehne ki wajah bhi yehi hai ke uske baare mein insaan ka eteqaad hota hai ke mera kaam yehi (manke waghaira) mukammal aur tamaam kare'nge. To aap ne usi badd-eteqaadi ki binaa par baddua farmaai ke Allah Ta'ala uska kaam mukammal aur poora hi na kare.

Aur jis ne seep (galey mein) latkaai Allah Ta'ala usey aaraam aur sukoon na de.

وَمَنْ تَعَلَّقَ وَدَعَةً فَلَا وَدَعَ اللَّهُ لَهُ.

"وَدَعَةً" Seepo'n ya manko'n ki ek (1) qism hai, jise log (galey mein pehen kar) seene par rakhte hain, ya phir nazr-e-badd se bachne ke liye baazu par baandhte hain. Aisa karne waale ke baare mein Rasool Allah ﷺ ne baddua farmaai ke Allah Ta'ala aise shakhs ko aaraamo sukoon aur raahat mein na rehne de. Kyounke usne Allah Azzowajal ke saath shirk kiya.

Jis ne (bimaari se tahaffuz ki niyyat se) tameema (taaweez, manka waghaira) latkaaya, usne shirk kiya.

مَنْ تَعَلَّقَ تَبِيئَةً فَقَدْ أَشْرَكَ.

(Musnad Ahmad: V4 P156)

Ibne Abi Haatim ne Huzaifa رضي الله عنه ke mutaalliq bayaan kiya hai:

Unho'n ne ek (1) shakhs ke haath mein bukhaar se tahafuz ke liye dhaaga baandha hua dekha to unho'n ne usey kaat daal aur ye aayat tilawat farmaai: "Aur In Mein Se Aksar Log Imaan Laane Ke Bawajood Mushrik Hain".<sup>75</sup>

أَنَّهُ رَأَى رَجُلًا فِي يَدِهِ خَيْطٌ مِنَ الْحُمَى فَقَطَعَهُ:  
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ.

(Surah Yusuf 12: 106)

Tafseer Ibne Abi Haatim: V7 H12040))

### Masaael:

- ① (Bimaari se tahafuz ki niyyat se) Challa pehenna aur dhaaga waghaira baandhna sakht mana hai.
- ② Agar sahabi bhi is niyyat se koi cheez pehne, baandhe, ya latkaae aur usi haal mein mar jaae to wo bhi kabhi falaah nahi paa sakta.

<sup>75</sup> "مِنْ الْحُمَى" mein lafz-e-"مِنْ" ta'leel \*ka hai. Yaane us ne wo dhaage bukhaar ko door karne aur usse bachne ke liye baandha tha. "فَقَطَعَهُ" to unho'n ne usey kaat daala. Isse saabit hua ke kisi bimaari se tahaffuz aur shifa ke liye dhaage waghaira baandhna aisa kabira gunaah hai jis par na-pasandeedgi ka izhaar karna waajib aur usey kaat daalna zaroori hai.

\* T: (تَغْلِيل) Wajah bayaan karna, sabab nikaalna [RKT]

Nez saabit hua ke jahannum se najaat ke liye sirf Tauheed-e-Ruboobiyyat par imaan rakhna ke hamara parwardigaar Raaziq, aur hamaari zindagi aur maut ka maalik Allah hai. Yehi baat kaafi nahi, balke uske saath-saath Tauheed-fil-Ibaadat bhi najaat ke liye shart hai. Is aayat mein shirk se muraad Shirk-e-Akbar hai. Musannif (Imam Muhammad bin Abdul Wahaab رحمته الله) yehi bataana chaahte hain ke Sahaba Ikraam رضي الله عنهم Shirk-e-Akbar ke baare mein naazil-shuda aayaat se Shirk-e-Asghar bhi muraad liya karte the.

Hadees mein sahaba ki is thos baat ke liye shaahid bhi muajood hai ke Shirk-e-Asghar, kabira gunaaho'n mein se hai.

③ Jahaalat ke sabab bhi in aamaal ke murtakib ko maazoor nahi samjha jaaega.

④ Ye cheeze'n dunya mein bhi mufeed nahi, balke muzir<sup>76</sup> hain, kyou'nk Nabi ﷺ ne farmaya: *"Ye teri bimaari ko mazed badhaaega"*.

⑤ Aisi cheeze'n istemaal karne waale ko sakhti se rokna chaahiye.

⑥ Jo shakhs koi cheez baandhe ya latkaae to usey usi ke supurd kar diya jaata hai.

⑦ Tameema (taaweez waghaira) latkaana bhi shirk hai.

⑧ Bukhaar ki wajah se dhaaga waghaira baandhna bhi shirk hai.

⑨ Huzaifa ؓ ka is mauqa par Surah Yusuf ki aayat tilaawat karna ye daleel hai ke Sahaba Ikraam ؓ Shirk-e-Akbar ki aayaat ko Shirk-e-Asghar ki tardeed mein pesh kiya karte the, jaisa ke Surah al-Baqara ki aayat ki tafseer mein Ibne Abbas ؓ ne zikr kiya hai.

⑩ Nazr-e-badd se bachaao ke liye seep baandhna bhi shirk hai.

⑪ (Bimaariyo'n se tahaffuz ke liye) Tameema (taaweez, manka waghaira) latkaane waale aur seep waghaira baandhne waale ke liye baddua ki jaa sakti hai. Jaisa ke Rasool Allah ﷺ ne farmaya: *"Allah Ta'ala uski muraad poori na kare aur usey aaraam na de"*.

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<sup>76</sup> T: (مُضِر) Ghair-mufeed, nuqsaan pohonchane waala [RKT]

## Baab 7: Damm Aur Taawizaat Ka Bayaan<sup>77</sup>

<sup>77</sup> Is baab mein damm karne aur karwaane ka hukm bayaan hua hai. Aise azkaar, duaee'n, aur ba-barkat alfaaz jinhe'n padh kar phoonk maari jaae, unhe'n damm kehte hain.

In mein se baaz ka azaa-e-badan par aur baaz ka roohaani taur par asar hota hai. Baaz in mein se shar-an jaaez hai aur baaz naajaaez, haraam, balke shirk hain. Jin damo'n par shirkiya alfaaz na ho'n. Shaare ﷺ ne un ki ijaazat di hai. Nabi ﷺ ne farmaya:

Damm mein agar shirkiya  
kalimaat na ho'n to wo jaaez  
hain, un mein koi harj nahi.

لَا بَأْسَ بِالرُّفِيِّ مَالَمَ تُكُنْ شِرْكًَا.  
(Surah)

Shirkiya damm: Wo hain jin mein ghairullah se madad maangi jaae, ya un mein shayateen ke naam aate ho'n, ya damm karaane waala ye aqeeda rakhe ke ye kalimaat az-khud muassir\* ya nafa-bakhsh hain. Aisi soorat ho to ye damm naajaaez aur shirkiya hoga.

\* T: (مُؤْتَر) Asar karne waala, asar-andaaz, kaargar, taaseer waala [RKT]  
Aur tameema, yaane taawizaat se muraad, chamde ke tukde, manke, likhe hue baaz alfaaz-o-kalimaat ya mukhtalif shaklo'n ki cheeze'n. Masalan reech ya hiran ka sar, khacchar ki gardan, siyaah kapda, aankh ki shkl ki koi cheez, ya manko'n ki maala waghaira koi bhi cheez galey mein daalna, baandhna aur latkaana hai. Ye tamaam ashiya tameema yaane taaweez kehlaati hain.

Algharz har wo cheez jis ke mutaalliq ye eteqaad ho ke ye khair aur bhalaai ka sabab aur nuqsan se tahaffuz aur uske dafiyya\* ka baais hai, usey tameema (taaweez) kaha jaata hai. Is cheez ki shar-an aur taqdeeran bilkul ijaazat nahi di gai. Baaz log kaha karte hain ke ham in cheezo'n ko kisi ummeed ya laalach ke nazariye se ya nuqsan se bachne ki khaatir nahi, balke mahez gaadi ya ghar ki zinnat ke liye latkaate hain.

\* dafiyya T: (دَفْعِيَّة) Difaa karne ki tadbeer ya soorat, tod, ilaaj, bachaao, hifaazat [RKT]

Yaad rakhna chaahiye ke in ashiya ko agar kisi faaeda ke laalach ya nuqsan se bachne ke liye istemaal kiya jaae to ye Shirk-e-Asghar hoga.

Hazrat Abu Basheer Ansari ؓ se riwayat hai:

Wo Ek (1) dafa Rasool Allah ﷺ ke hamraah kisi safar mein the ke aap ne ek (1) qaasid ko ye elaan karne ke liye bheja ke kisi oont ki gardan mein taant ka haar ya koi aur haar na rehne diya jaae, balke usey kaat diya jaae.<sup>78</sup>

أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، فَأَرْسَلَ رَسُولًا أَن لَا يُبْقَيْنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَثَرٍ، أَوْ قِلَادَةً إِلَّا قَطَعَتْ.

(Saheeh Bukhari: Al Jihaad: H3005; Saheeh Muslim: Al Libaas: H2115)

Ibne Masood ؓ bayaan karte hain, maine Rasool Allah ﷺ ko farmate hue suna:

Bila-shubha jhaad-phoonk (damm) taaweez gande aur baahami ishq-o-mohabbat paida karne ke liye taiyyaar ki jaane waali cheeze'n, ye sab shirk hain.

إِنَّ الرُّقَى وَالْتِمَائِمَ وَالْتَوَلَةَ شِرْكٌ.

(Musnad Ahmad: V1 P381; Sunan Abu Dawood: Al-Tibb: H3883)

79

Taaham choo'ne unhe'n istemaal karne mein mushrikeen ke saath mushaabahat hai, is liye in cheezo'n ko mahez zeenat ke liye latkaana bhi haraam hai. Rasool Allah ﷺ ka irshad-e-giraami hai:

Jo shakhs jin logo'n ki mushaabahat ikhteyaar kare wo unhi mein shumaar hoga.

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

<sup>78</sup> Oonto'n ke galo'n se qalaada (haar) kaatne ka hukm is liye diya tha ke arab samajhte the ke ye cheeze'n oonto'n aur bakriyo'n se nazr-e-badd ko door karti hai. Aisa aqeeda rakhna khilaaf-e-islam aur shirk hai.

(Daur-e-jaahiliyyat mein rasm thi ke kamaan ki taant puraani ho jaati to usey tabdeel kar lete aur puraani taant ko chaupaayo'n ke galey mein daal dete. Un ka khayaal tha ke isse jaanwar nazr-e-badd se mehfooz rehta hai. (Mutarjim)

<sup>79</sup> Is hadees mein ye baat taakeed ke saath bayaan hui hai ke bila-

Is hadees mein teen (3) alfaaz istemaal hue hain: “التَّائِمِ”, “الرُّقَى”, “التَّوَلَةَ”

“التَّائِمِ” se muraad har wo cheez hai jo baccho’n ko nazr-e-badd se bachaane ke liye un ke galey mein ya jism ke kisi aur hisse par latkaai

shubha tamaam ke tamaam mantar aur damm, har qism ke taaweez gande aur baahami ishq-o-mohabbat paida karne ke liye taiyyaar ki jaane waali sab cheeze’n, shirk hain. In tamaam (shirkiya) cheezo’n mein se sirf us damm ki rukhsat aur ijaazat hai jis ki wazaahat is farman-e-Rasool ﷺ se hoti hai:

Jis damm mein shirkiya kalimaat shaamil na ho’n us mein koi harj nahi, yaane aisa damm jaez hai.

لَا بَأْسَ بِالرُّقَى مَالَمْ تَكُنْ شِرْكًَا.

(Saheeh Muslim: As-Salaam: H2200; Sunan Abu Dawood: at-Tibb: H3886)

Aur khud Nabi ﷺ ne bhi damm kiya aur karwaaya hai. Isse maaloom hua ke tamaam ke tamaam damm shirk nahi, balke baaz qism ke damm shirk hain aur wo wohi hain jin mein shirkiya kalimaat shaamil ho’n.

Baaqi rahe “تَائِمِ” yaane taaweez gande. To unke baare mein kuch takhsees nahi ke un ke jaez hone ki bhi koi soorat ho. Lehaza taaweez gando’n ki tamaam qisme’n shirk hain.

“تَوَلَةَ” ki wazaahat, Shaikh (Muhammad bin Abdul Wahaab رحمه الله) ne is tarah bayaan farmaai hai ke ye wo cheez hai jise mushrikeen ek (1) khaas amal se taiyyaar karte aur ye eteqaad rakhte the ke ye miyaa’n-biwi ko ek-dosre ka mehboob banane ka zariya aur sabab hai.

Ye jaadu ki ek (1) qism hai. Aam log isey sarf (صَرَف) aur a’tf (عطف), yaane dil kop her dene aur naram kar dene ka zariya qarar diya karte the.

Dar-haqiqat ye taaweez-gando’n hi ki ek (1) qism hai kyonke usey ek (1) khaas amal se taiyyaar kiya jaata aur jadugar hi shirkiya kalimaat ke zariye usey damm karta aur apne zo’m-e-baatil\* mein usey miyaa’n-biwi ko ek-dosre ka mehboob banaane ka zariya aur sabab bataata. Is (jaadu ke amal ki) binaa par ye jaadu ki qism bhi hui aur jaadu Allah Ta’ala ke saath shirk aur kufr hai.

\* T: (رُغْمِ بَاطِلٍ) Be-jaa khayaal, ghuroor, wahem [RKT]

ya baandhi jaati hai. (Ye shirk hai) Lekin jab wo cheez qurani aayaat par mushtamil ho (yaane qurani taaweez ho) to baaz sahaaba ne isey jaaez qaraar diya haia ur baaz ne naajaaez. Inhee'n (naajaaez qaraar dene waalo'n) mein se ek (1) Abdulalh bin Masood رضي الله عنه bhi hain.<sup>80</sup>

“الرُّفَى” se muraad wo aamaal hain jinhe'n mantar, jhaad-phoonk aur damm kaha jaata hai (ye bhi shirk hai). Lekin sharai daleel ne wazaahat kar di ke jis damm mein shirkiya alfaaz na ho'n wo jaaez hai, chunache Rasool Allah ﷺ ne nazr-e-badd aur zehreele jaanwar ke dasne par damm ki rukhsat aur ijaazat farmaai hai.

“التَّوَلَّى” se muraad wo cheez hai jise mushrikeen is nazariye aur eteqaad se banaate aur taiyyaar karte the ke ye miyaa'n-biwi ko ek-dosre ka mehboob banaane ka zariya aur sabab hai.

Abdullah bin Ukaim (عَبْدُ اللَّهِ بْنُ عُكَيْمٍ) se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jo shakhs koi cheez (gale waghaira mein) latkaae to usey usi ke supurd kar diya jaata hai.<sup>81</sup>

مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ.

(Musnad Ahmad: V4 P310-311; Jaame Tirmizi: Al-Tibb: H2072)

<sup>80</sup> Jo bhi cheez, nazr-e-badd door karne, nuqsaan se bachaao ya jaan ki behtari-o-bhalaai ke liye latkaai ya baandhi jaae, khwah uski shakl-o-soorat kisi bhi qism ki ho, wo “tamaaem” mein shaamil hai. Kisi cheez par qurani aayaat likh kar usey latkaane ya baandhne ko baaz sahaba ne jaaez qaraar diya hai. Iski wajah ye hai ke mazkoora-baala hadees mein agarche “tamaaem” ko shrik kaha gaya hai, lekin jab koi aadmi qurani aayaat lataa le ya baandh le to wo shirk ka murtakib nahi hoga, kyonke usne Allah Ta'ala ki ek (1) sifat kalaamullah ka kuch hissa latkaaya hai aur apne nuqsaan ko door karne ke liye kisi makhlooq ko Allah ka shareek nahi thehraaya.

<sup>81</sup> Is hadees mein lafz-e-“شَيْئًا” jumla-e-shartiya mein nikrah\* istemaal hua hai, jis mein tamaam ashiya shaamil hain. Yaane jo bhi shakhs, koi bhi cheez latkaaega wo usi ke hawaale kar diya jaaega. Is daleel mein choo'nke umoom hai aur kisi cheez ko mushtashna nahi kiya gaya to jo shakhs is umoom se, latkaane ki kisi cheez ka jawaaz paida karne ki



Ruwaifia' (رُوَيْفِعَ) ﷺ farmate hain, Rasool Allah ﷺ ne mujh se farmaya: Aye Ruwaifia'! Shayad tum der tak zinda raho. Tum logo'n ko bataa dena ke jis shakhs ne daadhi ko girah lagaai ya (jaanwar ke) gale mein taant daali, ya jaanwar ke gobar ya haddi ke saath istija kiya to bila-shubha Muhammad ﷺ usse bari aur bezaar hai.<sup>82</sup>

يَا رُوَيْفِعُ! لَعَلَّ الْحَيَاةَ تَطُولُ بِكَ. فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوْ اسْتَنْجَى بِرَجِيْعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا يَبْرئُ مِنْهُ.

(Musnad Ahmad: V4 P108-109; Sunan Abu Dawood: At-Tahaara: H36)

koshish kare, uski daleel usi par padegi aur uski baat radd kar di jaaegi.

\* T: (اِسْمٌ نَكِرَةٌ) Wo ism jo ek hi qism ki tamaam cheezo'n par bola jaae [RKT]

Jab kisi bande ko ghairullah ke supurd kar diya jaae to khasaara aur nuqsan usey har jaanib se gher leta hai. Insaan ki izzat-o-falaah, kaamyabi aur uske iraada-o-amal ki behtari isi mein hai ke wo apne aamaal-o-aqwaal mein aur nuqsan ko door karne ke silsile mein apna taalluq aur tawajjo mahez ek (1) Allah ki jaanib rakhe. Uska uns\*, suroor, aur uska taalluq sirf Allah Ta'ala ke saath ho. Apne muaamalaat Allah Ta'ala hi ke supurd kare, tawakkul aur bharosa ho to Allah hi par.

T: (اُنْسٌ) Maanoos hone ki kaifiyat, mohabbat, ulfat [RKT]

Ab jo shakhs apne muaamalaat Allah ke supurd kar de aur makhloog ko apne dil se nikaal baahar kare, to phir khwah aasmaano aur zameen ki tamaam makhluqaat uske saamne makr-o-fareb aur uski mukhalifat kare Allah Ta'ala uska saath nahi chodta aur uske liye najaat ki raah nikaal deta hai, kyunke usne bharosa is par kiya aur apna muaamala uske supurd kiya hai jo bohot hi azmat-o-shaan ka maalik hai.

<sup>82</sup> "تَقَلَّدَ وَتَرًا" ke saath "وَتَرًا" ka lafz bolne se ek (1) khaas mafhoom muraad hai. Wo ye ke gale mein pehni aur daali jaane wali koi cheez ba-zaat-e-khud mamnoo nahi hai, balke mamnoo us soorat mein hai jab uske baare mein ye eteqaad rakha jaae ke ye nazr-e-badd se tahaffuz ka zariya hai. Jaisa ke taant waghaira ke baare mein yehi eteqaad hota tha.

Saeed bin Jubair رضي الله عنه se manqool hai, wo farmate hain:

Jis shakhs ne kisi ki gardan se tameema (taaweez) kaat phenka, usey ek (1) gardan (ghulaam) aazaad karne ke baraabar sawaab hoga.<sup>83</sup>

مَنْ قَطَعَ تَمِيمَةً مِنْ إِنْسٍ كَانَ كَعَدْلِ رَقَبَةٍ.  
(Al Musannaf Ibne Abi Shaiba: H3524)

Aur Wakee رضي الله عنه, Ibne Masood رضي الله عنه ke shagird Ibrahim Nakhai رضي الله عنه se riwayat karte hain ke unho'n ne farmaya:

Ibne Masood رضي الله عنه ke shaagird, qurani aur ghair-qurani har qism ke tamaaem (taawizaat) ko naa-pasand samajhte the.

كَانُوا يَكْرَهُونَ التَّمَائِمَ كُلَّهَا مِنَ الْقُرْآنِ وَغَيْرِ الْقُرْآنِ.  
(Musannaf Ibne Abi Shaiba: H3518)

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“Bila-shubha Muhammad usse bezaar hai” “فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ” Ye aisa jumla hai jisse ye saabit hota hai ke ye afaal kabira gunaaho'n mein se hain aur ye Allah aur uske rasool ki bohut badi naafarmani hai. Nez, jis tarah Shirk-e-Akbar kabira gunaho'n mein se hai, aise hi Shirk-e-Asghar bhi Kabira Gunaaho'n mein shaamil hai.

<sup>83</sup> Is mein tamaaem (taawizaat) ko kaat phenkne ki fazeelat bayaan hui hai, kyonke unhe'n latkaana ya baandhna Allah ke saath shirk (e asghar) hai aur Shirk-e-Asghar ke baare mein waheed ye hai ke ye mojib-e-jahannum hai.

Jab kisi ne kisi ki gardan se tameema (taaweez) kaat phenka to goya uski gardan ko jahannum ki aag se aazaad kar diya. Kyonke wo us fe'l-e-shanee\* ki wajah se jahannum ki aag ka mustahiq ho raha tha. Jab usne tameema kaat kar uski gardan ko jahannum se aazaad kar diya to usey bhi usi tarah ki jazaa milegi. Uski gardan bhi jahannum ki aag se aazaad kar di jaaegi.

\* T: (فَعِلْ شَنِيعَهُ) Buri harkat, sharmnaak kaam [RKT]

### Masaael:

- ① Is tafseel se damm aur taawizaat ki wazaahat hui.
- ② “تَوَلَّ” ka mafhoom bhi waazeh hua.
- ③ Ghair-sharai damm, tameema, aur tiwalah teeno shirk hain.
- ④ Nazr-e-badd aur zehreele keedo’n ke kaatne ka ghair-shirkiya damm mamnoo nahi.
- ⑤ Qurani taawizaat ke baare mein ahle ilm ki mukhtalif aara hain. Baaz ne unhe’n jaaez aur baaz ne najaajez qaraar diya hai.
- ⑥ Nazr-e-badd ki khaatir jaanwaro’n ke galey mein taant baandhna shirk hai.
- ⑦ Taant baandhne waale par shadeed waeed waarid hui hai.
- ⑧ Kisi ke galey mein baandhe hue taaweez ko kaat phenkne ka sawaab aur uski fazeelat bhi ayaa’n ho rahi hai.
- ⑨ Ibrahim Nakhai ﷺ ka qaul ahle ilm ke mazkoora-baala ikhtelaaf ke manaafi nahi, kyunke unke kalaam se Abdullah bin Masood ﷺ ke ashaab, yaane shaagird muraad hain.

## Baab 8: Jo Shakhs Kisi Darakht Ya Patthar Waghaira Ko Mutabarrik<sup>84</sup> Samjhe<sup>85</sup>

<sup>84</sup> T: Mutabarrik (مُتَبَرِّك) Barkat waala, baa-barkat, mubaarak, muqaddas, qaabil-e-taazeem [RKT]

<sup>85</sup> Aise shakhs ke baare mein kya hukm hai jo kisi darakht ya patthar waghair ako mutabarrik samjhe? Iska jawaab ye hai ke wo mushrik hai. Tabarruk ke maane, barkat haasil karna hai. Yaane khair aur bhalaai ki kasrat aur uske hamesha-hamesha rehne ki tamanna aur khwahish rakhna. Quran-o-Sunnat ke Dalaael se ye baat saabit hai ke barkat dene waala sirf Allah Ta’ala hai. Makhlooq mein koi kisi ko barkat nahi de sakta.

Allah Ta’ala ka irshad hai:

Baa-barkat Hai Wo Zaat Jis Ne  
Apne Bande Par Furqan (Quran)  
Naazil Kiya.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ.

(Surah al-Furqan 25: 1)

Yaane us zaat ki khair-o-bhalaai bohot azeem, bohot ziyaada aur hamesha rehne waali hai. Jis ne apne bande par quran naazil kiya aur farmaya:

Ham Ne Ibrahim (عَلَيْهِ السَّلَام) Aur Ishaq (عَلَيْهِ السَّلَام)  
Par Barkate’n Naazil Kee’n.

وَلَوَكُنَّا عَلَيْهِمْ وَإِلَىٰ إِسْحَاقَ.

(Surah as-Saaffaat 37: 113)

Nez farmaya:

(Isa (عَلَيْهِ السَّلَام) ne maa ki godh mein  
kaha tha) Aur Allah Ne Mujhe  
Baa-barkat Banaaya Hai.

وَجَعَلَنِي مُبَارَكًا.

(Surah Maryam 19: 31)

To barkat dene waala sirf Allah Ta’ala hai. Makhlooq mein se kisi ke liye ye jaaez nahi ke wo ye kahe ke maine falaa’n cheez mein barkat daali ya main tumhare kaam ko baa-barkat banaau’nga ya tumhara aana mubaarak hai. Choo’nke khair, uski kasrat aur uska luzoom aur dawaam sirf usi zaat ki taraf se hota hai jis ke haath mein tamaam-tar muaamalaat ka ikhteyaar hai. Is liye lafz-e-“barkat” ka mehwar-o-mamba\* sirf Allah Ta’ala ki zaat hai.

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\* T: (مَنْبَع) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [RKT]

Kitab-o-Sunnat ke Dalaael se waazeh hota hai ke jin cheezo'n ko Allah Ta'ala ne barkat se nawaaza hai wo ya to kuch muqamaat ya auqaat hain ya afraad-o-shakhsiyaat.

### **Pehli Qism: Muqamaat Ya Auqaat**

Zaahir hai ke jab Allah Ta'ala ne baaz jagaho'n ko baa-barkat banaaya hai jaise Baitullah Shareef aur Bait-ul-Muqaddas ka aas-paas waghaira. To iska matlab ye hai ke in jagaho'n mein bohut ziyaada khair aur bhalaai hai, jo hamesha un ke saath munsalik aur marboot\* hai aur ye khair-o-barkat un mein is liye rakhi gai hai, taake jin logo'n ko un ki ziyaarat ki daawat di gai hai un mein ye raghat aur shauq paida ho ke wo hamesha apna taalluq aur dili-lagao unke saath rakhe'n.

\* T: (مَرْبُوط) Rabt kiya gaya, waabasta, laga hua, pewasta [RKT]

In jagaho'n ke baa-barkat hone ka ye mafhoom qat-an nahi ke waha'n ki sarzameen ya deewaaro'n ko chuua jaae, kyonke ye barkat unke saath is tarah se laazim hai ke kisi doosri cheez mein muntaqil nahi ho sakti. Yaane zameen ko choone, waha'n dafan hone aur usey mutabarrik samajhe se uski barkat muntaqil nahi ho jaati.

Kisi jagah ke baa-barkat hone ka mafhoom ye hai ke logo'n ka dili taalluq is jagah ke saath ho jaise Baitullah al haraam hai ke iska qasad-o-iraada karne waala, waha'n jaa kar uska tawaaf karne waala aur ibaadat baja-laane waala bohut hi khair ka mustahiq theherta hai. Hatta ke hajr-e-aswad bhi ek (1) baa-barkat patthar hai, lekin uski barkat bhi ibaadat hi ki binaa par hai. Yaane jo shaksh Nabi ﷺ ki itteba-o-itaat karte heu bataur-e-ibaadat usey chooe aur bosa de ga wo us itteba ki barkat bhi paa lega.

Syedna Umar رضي الله عنه ne hajr-e-aswad ko bosa dete hue farmaya tha:

Main jaanta hoo'n ke tu mehaz ek (1) patthar hai, tu koi nafaa de sakta hai na koi nuqsaaan. Yaane kisi mein koi nafaa mantaqil kar sakta hai na koi zarar dafa karne ki salaahiyat rakhta hai.

إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ.

(Saheeh Bukhari: Al Hajja: H1597;  
Sunan Abu Dawood: Al Manaasik  
H1837)

Rahe auqaat! To kisi waqt, maah-e-ramzan ya uske alaawa fazeelat ke haamil deegar aiyyaam ke baa-barkat hone ka matlab ye hai ke un mein ibaadat baja-laana aur bhalaai ka qasd karna jis qadr ziyaadati-e-ajr-o-sawaab ka baais hai, un ke alaawa doosre aiyyaam mein is qadr ajr-o-sawaab nahi.

### Doosri Qism: Jis Barkat Ka Taalluq Shakhsiyat Ke Saath Hai

Allah Ta'ala ne Ambiya-o-Rusul ki zaat mein barkat rakhi thi, yaane un ke ajsaam baa-barkat the ke un ka koi ummat agar un ke ajsaam ko haath lagaa kar ya un ka paseena haasil kar ke un ke baalo'n se barkat haasil karna chaahtha to ye uske liye jaaez hota tha, kyonke Allah Ta'ala ne un ke jismo'n mein barkat rakhi thi. Isi tarah Syedna Muhammad ﷺ ka jism-e-athar bhi be-hadd mubaarak tha.

Ahadees mein aata hai ke Sahaba Ikraam ﷺ aap ke paseene, baalo'n aur deegar ashia se barkat haasil kiya karte the. Abmiya or Rusul ki barkat zaati hoti thi. Us barkat aur fazal-o-khair ka un ke jismo'n se doosro'n tak muntaqil hona mumkin tha aur ye sirf ambiya ka khaassa tha.

Rahe ambiya ke alaawa doosre log, to ambiya ke ummatiyo'n mein se kisi ke baare mein koi daleel nahi ke uski zaat bhi baa-barkat ho. Hatta ke is ummat (e Muhammadiya a'laa saahibha as-salaat wat-tasleem) ki afzal tareen shakhsiyaat Abu Bakar ﷺ se bhi tabarruk lene ki koi daleel nahi.

Yehi wajah hai ke Sahaba Ikraam ﷺ taabaeen aur mukhzarmeen\* (wo log jo ehed-e-nabawi mein islaam qubool kar chuke the, lekin Nabi ﷺ se mulaqaat nahi hui thi). Abu Bakar o Umar o Usman o Ali ﷺ se is tarah tabarruk nahi liya karte the jis tarah Nabi ﷺ ke baalo'n ya wazoo

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ke paani se tabarruk lete the. In buzurg shakhsiyaat ki barkat to mahez un ke aamaal ki barkat hoti thi, na ke zaat ki. Ke Nabi ﷺ ki zaati barkat ki tarah un ki barkat bhi doosro'n tak muntaqil ho sake.

\* T: (مُحْضَرَم) Wo jis ne jaahiliyyat aur islaam dono ka zamana dekha ho [RKT]

Lehaza ham ye keh sakte hain ke har musalman mein barkat hai aur ye barkat uski zaat mein nahi, balke uske amal, yaane islam, imaan, Allah par yaqeen, aur dil mein us ki azmat-o-jalaalat aur Rasool Allah ﷺ ki itteba ki barkat hai. Aur ye ilm, amal aur neki ki barkat doosro'n tak muntaqil nahi ho sakti. Is ka natija ye nikla ke nek logo'n se tabarruk lene ka mafhoom ye hai ke neki mein un ki iqteda aur pairwi ki jaae aur ahle ilm se tabarruk lene ka matlab ye hai ke un se ilm haasil kiya jaae aur un ke uloom se istefaada kiya jaae. Un ke jismo'n ko choo kar ya un ke luaab se tabarruk lene ka nazariya-o-eteqaad rakhna hargiz jaaez nahi. Kyouнке is ummat ke afzal-tareen logo'n (Sahaba Ikraam ﷺ) ne apne se behtar Sahaba Abu Bakar, o Umar, o Usman o Ali ؓ ke saath kabhi is qism ka muaamala nahi kiya tha.

Mushrikeen, maaboodaan-e-baatila se taalluq qaaem kar ke khair aur bhalaai aur us ke hamesha-hamesha rehne ki ummeed se tabarruk lete the aur ye tabarrukaat mukhtalif aqsaam ke hote hain, jo-ke saraasar shirkiya hain.

Koi shakhs, kisi darakht, patthar, zameen ke qite\*, ghaar, qabr, paani ke chashme, ya deegar ashiya ko, jin ke baare mein jaahil log ghalat eteqaad rakhte hain, mutabarrik samjhe wo shirk hai.

\* T: (قِطْعَه) Kisi cheez ka tukda [RKT]

Yaad rahe! Kisi darakht, patthar, qabr, ya kisi qitta-e-zameen ko mutabarrik samajhna us waqt shirk-e-akbar ban jaata hai jab koi aadmi un ki barkat ke husool ki ummeed mein ye eteqaad rakhe ke us darakht, patthar ya qabr waghair ako jab wo chooe ga, uski khaak mein lat-pat hoga ya uske saath chimte ga to ye uske liye Allah ke taqarrub ka waasta aur zariya hoga aur jab uske baare mein ye eteqaad qaaem kar liya ke ye Allah ke qurb ke husool ka wasila aur waasta hai to ye ghairullah ko maabood bana lene ke mutaraadif\* hoga, jo ke shirk-e-

Allah Ta'ala ka irshad hai:

Bhala Tum Ne Kabhi Laat, Uzza,  
Aur Teesri Ghatiya-o-Haqeer  
Devi Manaate Ke Baare Mein Bhi  
ghaur Kiya Hai.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنْوَةَ الثَّالِثَةَ الْأُخْرَىٰ.  
(Surah an-Najm 53: 19-20)

Abu Waaqid Laithi ؓ ka bayaan hai ke ham Rasool Allah ﷺ ke  
hamraah Hunain ki taraf jaa rahe the, abhi ham nae-nae musalman  
hue the. (Raaste mein) mushrikeen ki ek (1) beri thi. Wo (azmat aur  
barkat ke khayaal se) uske paas aakar theherte aur (barkat ke liye)

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akbar hai.

\* T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

Ahle jaahiliyyat jin darakhto'n aur pattharo'n ko poojte, ya jin qabro'n  
se tabarruk lete the un ke baare mein un ka yehi zo'm\* aur eteqaad  
hota tha ke jab wo un ke paas mujaawar ban kar thehre'nge, un ko  
chooe'nge, ya apne oopar qabr ki mitti daale'nge to wo cheez, qitta-e-  
zameen ya us qitta-e-zameen waala ya uski khidmat-guzaar rooh un ke  
liye Allah ke taqarrub ke husool ka waasta aur zariya hogi.

\* T: (زُغْم) Ghuroor, takabbur, ghamand, gumaan, zann [RKT]

Jaisa ke Irshad-e-Baari Ta'ala hai:

Jin Logo'n Ne Allah Ke Siwa  
Ghairo'n Ko Apne Madagaar  
Bana Rakha Hai Wo Kehte Hain  
Ke Ham To In Ki Ibaadat Sirf Is  
Liye Karte Hain Ke Ye Hame'n  
Allah Ke Qareeb-tareen Kar De'n.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا  
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ.

(Surah az-Zumar 39: 3)

Aur tabarruk, shirk-e-asghar us waqt hota hai jab koi aadmi qabr ki  
mitti le kar apne oopar mahez is nazariye se daale ke ye mitti baa-  
barkat hai ya apna jism kisi cheez ke saath is liye maley ke uske sabab  
se mera jism bhi baa-barkat ho jaaega to ye shirk-e-asghar hai, kyou'n  
ek usne ibaadat ka haqdaar ghairullah ko nahi thehraaya, blake usne ek  
(1) aisi cheez ko (barkat ke husool ka) sabab tasawwur kiya hai jis ki  
shar-an ijaazat nahi.



apne hathiyaar bhi us par lataaya karte the. Uska naam “ذات انواط” zaat-anwaat tha. Chal-te-chal-te ek (1) beri ke paas se hamaara guzar hua to ham ne kaha: Aye Allah ke Rasool ﷺ! Jaise mushrikeen ka *zaat-anwaat* hai. Aap hamare liye bhi ek *zaat-anwaat* muqarrar farma de’n. Rasool Allah ﷺ ne farmaya:

Allahu Akbar! Yehi to (gumraahi aur saabeqa qaumo’n ke) raaste hain. Us zaat ki qasam jis ke haath mein meri jaan hai! Tum ne to wohi baat ki jo bani israel ne Musa ﷺ se kahi thi ke”: (Aye Musa!) Jaise In (buth-parasto’n) Ke Maabood Hain, Aap Hamare Liye Bhi Ek (1) Maabood Muqarrar Kar De’n. Phir Nabi ﷺ ne farmaya: “Tum bhi pehli ummato’n ke tariqo’n par chaloge.”<sup>86</sup>

اللَّهُ أَكْبَرُ! إِنَّهَا السُّنَنُ، قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ  
كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: "أَجْعَلْ لَنَا إِلَهًا  
كَمَا لَهُمْ آلِهَةٌ" لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ.

(Surah al-Araaf 7: 138)

Jaame Tirmizi: Al-Fitan: H2180; Musnad )  
Ahmad: V5 P218)

<sup>86</sup> Ye hadees sanadan saheeh aur azeem-ush-shaan hai. Ghaur keejiye! Mushrikeen ka us beri ke darakht ke baare mein ek (1) khaas eteqaad tha aur us eteqaad mein teen (3) cheeze’n shaamil thee’n.

- ① Wo uski taazeem-o-takreem karte the.
- ② Wo taazeem aur taqarrub ki niyyat se uske paas theherte aur etekaaf karte the.
- ③ Wo apne hathiyaar us par is niyyat se latkaate the ke us darakht ki barkat un hathiyaaro’n mein muntaqil hogi, jisse ye tez-tar aur istemaal karne waale ke liye behtar saabit ho’nge. Unke eteqaad mein ba-yak waqt in teeno’n cheez’o’n ke shaamil hone ki wajah hi se unka ye fe’l shirk-e-akbar tha.

Sahaba mein se jo log nae-nae musalman hue the, unho’n ne kaha: “Aye Allah ke Rasool! Jaise in mushrikeen ka zaat-anwaat hai aap hamare liye bhi ek (1) zaat-anwaat muqarrar farma de’n”. Un ka gumaan tha ke ye amal shirk mein daakhil nahi hai aur kalma-e-

tauheed “لَا إِلَهَ إِلَّا اللَّهُ” se is fe’l ki nafi nahi hoti. Isi liye ulama ke kehna hai ke basa-auqaat bade-bade fuzlaa se bhi shirk ki baaz soorate’n makhfi reh jaati hain. Jaisa ke sahaba, jo-ke lughat-e-arab se khoob waaqif the aur fatah makka ke baad musalman hue the, un se bhi tauheed-fil-ibaadat ki ye qism makhfi rahi. Un nau-muslim sahaba ke is mutaalbe par Rasool Allah ﷺ ne jawaab mein farmaya: *“Allahu Akbar! Yehi to Gumraahi ke raaste hain. Us zaat ki qasam jis ke haath mein meri jaan hai! Tum ne wohi baat kahi jo bani israel ne Musa ﷺ se kahi thi ke: (Aye Musa!) Jaise un ke maabood hain aap hamare liye bhi ek (1) maabood muqarrar kar de’n”*.

Aap ne bataur-e-tambeeh un ke is mutaalbe ko qaum-e-musa (bani israel) ke us mutaalbe ke saath tashbeeh di jo unho’n ne buth-parasto’n ko dekh kar Musa ﷺ se kiya tha ke un ke maaboodo’n ki tarah hamara bhi ek (1) maabood muqarrar kar de’n.

(Nau-muslim) Sahaba ka jo mutaalba tha, un ka amal uske mutaabiq na tha aur jab Nabi ﷺ ne un ko roka to wo ruk gae aur agar wo ye amal kar baith-te to ye shirk-e-akbar hota. Lekni jab unho’n ne mahez zabaani taur par mutaalba pesh kiya tha aur amal nahi kiya tha, to un ka ye qaul shirk-e-asghar ke zumrah se hua, kyonke ye mutaalba mein ghairullah ke saath taalluq-o-rabt ka izhaar tha. Yehi wajah hai ke Nabi ﷺ ne unhe’n az-sar-e-noo islaam qubool karn eka hukm nahi diya.

Isse ye baat zaahir hoti hai ke jis shirk-e-akbar mein mushrikeen muhtala the wo zaat-anwaat se mahez tabarruk lene tak mehdood nahi tha, balke uski taazeem karna, waha’n qiyaam-o-etekaaf karna, aur hathiyaar latka kar barkat ke husool ka nazariya rakhna bhi us mein shaamil tha. Aur ye baat pehle guzar chuki hai ke jab kisi darakt ya patthar waghair se tabarruk lene mein ye eteqaad shaamil ho ke ye cheez Allah ke qurb ke husool ka zariye aur uske saamne haajaat pesh karne ka wasila hai aur usse tabarruk lene ki binaa par haajat poori hone ki ummeed ziyaaa qawee aur kaam ka anjaam behtar hoga, to ye shirk-e-akbar hai aur zamana-e-jaahiliyyat (islaam se pehle) ke log bhi yehi kuch kiya karte the.

Maujooda zamana mein qabro’n ke pujari aur ahle-bidat-o-khurafaat

ke amaal-o-kirdaar par ghaur kare'n to pataa chalta hai ke kuffaar-o-mushrikeen laaht, uzzat aur zaat-anwaat ke saath jo muaamala karte aur un ke baare mein jaisa aqeeda rakhta the, aaj ke mushrikeen qabro'n ke saath waisa hi muaamala karte aur waisa hi aqeeda rakhte hain. Aaj kal dunya mein jin-jin muqamaat par shirk ho raha hai, aap dekhe'nge ke log qabr ke ird-gird chaar (4) deewaari aur lohe ke janglo'n ko bhi isi tarah baa-barkat samajhte hain. Balke chaar (4) deewaari aur jangle ko choote hue yehi tasawwur karte hain ke goya unho'n ne khud saaheb-e-qabr hi ko choo liya aur haath laga liya hai. In ashiya ki taazeem karke wo samajhte hain ke goya is tarah unho'n ne saahe be qabr hi ki taazeem ki hai. Aisa karna bohot bada shirk hai, kyonke husool-e-nafaa aur zarar ke dafiyya\* ke liye un ka dil ghairullah ki taraf mutawajje hota hai aur wo ye aqeeda rakhte hain ke un ghairo'n ki taazeem karne se hame'n Allah Ta'ala ka qurb haasil hoga. Halaa'nke mushrikeen bhi to aisi hi baate'n kiya karte the.

\* T: (دَفْعِيَّة) Difaa karne ki tadbeer ya soorat, tod, ilaaj, bachaao, hifaazat [RKT]

Jaisa ke Allah Ta'ala ne Quran-e-Majeed mein unki baat bayaan ki hai ke wo kaha karte the:

Ham In (ghairullah) Ki Pooja Sirf  
Is Liye Karte Hain Ke Ye Hame'n  
Allah Ta'ala Ke Qareeb-tar  
Pohoncha De'n.

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ  
(Surah az-Zumar 39: 3)

Aaj kal ke baaz murhsik, baaz jagaho'n ko haath lagaane ya mass karne ko bhi qurb-e-ilaahi ka zariya samajhte hain masalan baaz log haram mein aakar haram ke bairooni darwaazo'n, deewaro'n yaa baaz sutoono'n ko haath lagaate aur choomte hain. Agar un ka aqeeda ye ho ke us sutoon mein koi rooh hai ya uske qareeb koi hasti madfoon hai ya koi acchi rooh un darwazo'n, deewaro'n ya sutoono'n ki khidmat karti hai is liye wo unhe'n choote hain to unka ye amal "shirk-e-akbar" yaane bohot bada shirk hai. Aur agar unka aqeeda ho ke ye jaga badi baa-barkat aur muqaddas hai aur usey choona ya haath lagaana mufeed ho sakta hai, tab ye amal shirk-e-ashbar hai.

## Masaael:

① Surah an-Najm ki aayat 19-20 ki tafseer hai.

② Sahaba Ikraam ﷺ ke “*zaat-anwaat*” muqarrar karne ke mutaalba ki saheeh taujeeh bhi maaloom hui ke wo sirf tabarruk ki khaatir “*zaat-anwaat*” muqarrar karaana chaahte the, un ka maqsood usey maabood banaana na tha.

③ Waazeh rahe ke Sahaba Ikraam ﷺ ne apni is khwahish ka mahez izhaar hi kiya th. Usey amalli jaama nahi pehnaaya tha.

④ Aur isse unka maqsood qurb-e-ilaahi ka husool hi tha, kyonke un ka khayaal tha ke Allah Ta’ala isey pasand farmata hai. Magar haqeeqat mein unki ye baat durust na thi.

⑤ Sahaba Ikraam ﷺ jaisi azeem hasityo’n par shirk ki ye qism makhfi rahi to aam logo’n ka isse naa-waaqif ya naa-balad (naa-aashna) rehna ziyaad qareen-e-qiyaas hai.

⑥ (Amaal-e-saaleha ke balde mein) Sahaba Ikraam ﷺ se jo nekiyo’n aur bakhshish ke waade kiye gae hain wo doosro’n ko haasil nahi ho sakte.

⑦ Rasool Allah ﷺ ne is baare mein Sahaba ﷺ ko maazoor na jaana, balke aapne unki tardeed karte hue maamle ki sangeeni in teen (3) jumlo’n mein bayaan ki.

Allah sab se bada hai, yehi to اللَّهُ أَكْبَرُ! إِنَّهَا السُّنَنُ. لَتَتَّبِعُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ.

Gumraahi ke raaste hain. Tum pehli ummato’n ke tareeqo’n par chaloge.

⑧ Sab se ahem baat jo asal maqsood hai, wo Nabi ﷺ ka Sahaba ﷺ se ye farmana ke “*Tumhara mutaalba aur tumhari farmaresh bhi bani israel jaisi hai*”. Unho’n ne kaha tha: “Aye Musa! Hamare Liye Bhi Ek (1)

Maabood Muqarrar Kar Jis Tarah Inke Maabood Hain”. “*To tum ne bhi waisa mutaalba kar diya*”.

① Is qism ke muqamaat ko mutabarrik aur muqaddas na samajhna bhi tauheed aur kalma-e-tauheed ka taqaaza hai. Ye ek (1) intehaai daqeeq<sup>87</sup> aur poshida baat hai. Yehi wajah hai ke Sahaba Ikraam ﷺ bhi iska idraak<sup>88</sup> na kar sake.

② Fatwa dete hue fatwa par qasam uthaana jaaez hai, jabke bila-maqsad aur bila-maslahat qasam uthaana Rasool Allah ﷺ ki aadat na thi.

③ Sahaba ﷺ ke zaat-anwaat ke mutaalba ke bawajood unhe’n murtad nahi samjha gaya. Isse maaloom hua ke is masla (e tabarruk) mein shirk bada bhi hota hai aur chota bhi.

④ Abu Waaqid ﷺ ka ye kehna ke “us waqt ham nae-nae musalman hue the”. Isse pataa chalta hai ke un ke alaawa doosre Sahaba Ikraam ﷺ ko is masla kai Im tha, ke aisa karna durust nahi.

⑤ Izhaar-e-taajjub ke mauqa par “*Allahu Akbar*” kehna jaaez hai. Is mein un logo’n ko tardeed hai jo usey makrooh samajhte hain.

⑥ Shirk-o-bidat ke tamaam asbaab-o-zaraae ka sadde-baab<sup>89</sup> karna zaroori hai.

⑦ Ahle jaahiliyyat se mushaabahat<sup>90</sup> karna jaaez nahi.

⑧ Dauraan-e-taaleem-o-tadrees kisi shagird ki ghalati par naaraazi ka izhaar kiya jaa sakta hai.

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<sup>87</sup> T: (دَقِيق) Pecheeda, mushkil, dushwaar [RKT]

<sup>88</sup> T: (إِذْرَاك) Salaahiyat, aqal, fahem, samajh-boojh [RKT]

<sup>89</sup> T: (سَدِّ بَاب) Kisi baat ki rok-thaam, darwaza band karna [RKT]

<sup>90</sup> T: (مُشَابَهَات) Mushaabahat hone ki haalat, mutaabaqat, nisbat [RKT]

① Nabi ﷺ ne “إِنَّهَا أَلْسُنٌ” farma kar umoomi usool bayaan farma diya.

① Nabi ﷺ ka ye farmana ke “*Tum log pehli ummato’n (yahood-o-nasaara) ke tareeqo’n par chaloge*”. Ye hadees aap ki alaamaat-e-nabuwat mein se hai, kyonke aaj ka beaenihi<sup>91</sup> aisa ho raha hai.

① Allah Ta’ala ne Quran-e-Majeed mein jin kaamo’n aur baato’n par yahood-o-nasaara ki mazammat farmaai hai, wo dar-asal hame’n tambeeh hai, taake ham un kaamo’n se bach kar rahe’n.

① Ahle ilm ke yaha’n ye usool tae hai ke ibadaat ki buniyaad Allah Ta’ala ke hukm aur amr par hai. Apni marzi ya khwahish se koi ibadat muqarrar nahi ki jaa sakti. Isse qabr ke sawalaat par tambeeh hai ke qabr mein pehla (1<sup>st</sup>) sawaal ye hoga ke “Tera Rabb kaun hai?” ye to waazeh hai. Albatta doosra (2<sup>nd</sup>) sawaal “Tera nabi kaun hai?” Iska taalluq umoor-e-ghaibiyya se hai. Aur teesra (3<sup>rd</sup>) sawaal ke: “Tera deen kya hai?” Is par aayat “إِجْعَلْ لَّنَا إِلَهًا” dalaalat karti hai.

① Ahle kitaab ke taur-tarieq bhi isi tarah mazmoom<sup>92</sup> hain jaise mushrikeen ka mazhab aur un ke taur-atwaar mamoom hain.

Jo shakhs naya-naya musalman hua ho uske dil mein daur-e-kufr-o-shirk ki aadaat-o-atwaar ka paaya jaana baeed-az-qiyaas nahi. Jaisa ke pesh-e-nazar waaqea mein Sahaba ﷺ ke is qaul se waazeh hai ke hamara zamana-e-kufr abhi naya-naya guzra tha, yaane ham abhi nae-nae musalman hue the.

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<sup>91</sup> T: (بِعَيْنِهِ) Hoo-bahoo, bilkul, waisa hi [RKT]

<sup>92</sup> T: (مَذْمُوم) Bura, badd, kharaab [RKT]

## Baab 9: Ghairullah Ke Liye Jaanwar Zibah Karna<sup>93</sup>

<sup>93</sup> Ghairullah ke liye zibah karne ki shadeed waeed hai aur wo ye ke ye Allah Azzowajal ke saath shirk hai. Zibah se muraad khoon bahaana hai.

Zibah mein do (2) cheeze'n ahem hoti hain: ① Kisi ka naam le kar zibah karna. ② Kisi ka qurb haasil karne ke liye zibah karna. Pehli soorat mein asal cheez naam hai aur doosri soorat mein qasd-o-iraada. Dar-asl jaanwar zibah karte waqt jis ka naam liya jaae usse isteeaanat\* aur madadm aqsood hoti hai. Masalan: Agar aap "*Bismillah*" kahe'nge to iska matlab ye hoga ke main Allah ke naam se madad haasil karte hue aur usey mutabarrik samajhte hue zibah karta hoo'n. Rahi baat qasd-o-iraada ki to ye uboodiyyat\* aur bandgi ke izhaar ki ek (1) soorat hai. Naam aur qasd-o-iraada ke lehaaz se hamare saamne chaar (4) soorate'n aati hain:

\* T: (اِسْتِغَاثَة) Madad ki khwahish [RKT]

\*\* T: (عُبُودِيَّة) Bandagi, itaa-at, jannat ki khwahish aur dozakh ke khauf ke baghair sidq-e-niyyat se haq ki jaanib tawajjo rakhna [RKT]

① Allah ka naam le kar usi ke taqarrub ke qasd se zibah karna. Ye saraasar tauheed aur ibaadat hai. Is soorat mein zibah karne ke liye do (2) sharte'n hain. Pehli to ye ke Allah ke taqarrub ke iraade se zibah kare. Doosri ye ke Allah ka naam le kar zibah kare. Jaise qurbani, hadees, aur aqiqa waghaira. Agar jaan-boojh kar Allah ka naam na liya to zabeeha halaal na hoga. Ye dono sharte'n ba-yak waqt tab hain jab zibah se Allah ka taqarrub maqsood ho. Aur agar Allah ke taqarrub ke liye nahi, balke mehmaan-o'n ki mehmaan-nawaazi ke liye, ya apne khaane ke liye zibah kare to ye jaaez hai. Shar-an iski ijaazat hai, kyonke us ne Allah ke naam le kar zibah kiya hai. Ghairullah ka naam nahi liya. Ye waeed\* mein daakhil hoga na mumaaniyat mein.

\* T: (وَعِيد) Dhamki, tambeeh, sarzanish [RKT]

② Zibah to Allah ka naam le kar kiya jaae, lekin maqsood usse ghairullah ka taqarrub ho. Masalan: Zibah ke waqt ye kahe: "*Bismillah*" maine Allah ka naam le kar zibah karta hoo'n aur is zibah se uski niyyat kisi madfoon (dafan-shuda) nabi ya kisi buzurg ka taqarrub ho.

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Baaz dehaati ya shehri logo'n ka ye tariqa hai ke wo kisi ki aamad par uski taazeem ke liye, zebaaesh-o-khush-numaai, ya jaanwaro'n ko zibah kar ke uska isteqbaal karte hain. Us zibah mein agarche Allah ka naam liya jaata hai, lekin choo'nke usse maqsood ghairullah ko raazi karna hota hai is liye ulama ne is fe'l ke haraam hone ka fatwa diya hai. Choo'nke us mein ghairullah ke liye khoon bahaaya jaata hai, is liye usey khaana bhi jaez nahi hai. Jab is soorat mein kisi ki taazeem ke liye zibah karna aur khoon bahaana jaez nahi to phir kisi faut-shuda (nabi ya buzurg) ki taazeem (ya taqarrub) ke liye zibah karna aur khoon bahaana to bil-oola naajaez aur haraam hua. Kyounke khoob bahaa kar sirf Allah Ta'ala hi ki taazeem karna jaez hai. Jab rago'n mein khoon usi ne jaari kiya hai to phir taazeem-o-ibaadat ka haqdaar bhi wohi hai

③ Zibah ghairullah ka naam le kar kiya jae aur usse maqsood bhi ghairullah ka taqarrub hi ho. Masalan: "*Bi-ismil-Maseeh*" keh kar zibah kare aur taqarrub bhi Maseeh hi ka maqsood ho. Ye bohot bada shirk hai. Shirk-fil-isteeanat bhi aur shirk-fil-ibaadat bhi.

Isi tarah Badawi, Hussain, Zainab, Eidroos, Mirghanaani ya un ke alaawa wo shakhsiyaat jin se log ibaadat aur pooja waala muaamala rakhte hain, un ke naam le kar zibah karne ka bhi yehi hukm hai. Kyounke un ke naam le kar zibah karte waqt logo'n ki niyyat aur irada un ka taqarrub hota hai. Is liye ye do (2) tarah se shirk ban jaata hai. Ek (1) to isteeanat aur madad ke husool ki wajah se aur doosra (2) uboodiyyat aur ghairullah ke liye khoon bahaan ki wajah se.

④ Zibah ghairullah ka naam le kar kiya jae aur usse maqsood Allah ka taqarrub ho, aur ye bohot qaleel aur nadir hai aur kabhi aisa bhi hota hai ke zibah to kisi buzurg ke liye kiya jaata hai, magar niyyat ye hoti hai ke isse Allah ka qurb haasil kiya jae. To ye bhi dar-haqiqat shirk-fil-isteeanat aur shirk-fil-ibaadat hi mein shaamil hai.

Al-gharz ghairullah ke taqarrub ke liye zibah karna uboodiyyat mein shirk hai aur ghairullah ka naam le kar zibah karna isteeanat aur madad ke liye talab mein shirk hai. Isi liye Allah Azzowajal ne farmaya hai:



Allah Ta'ala ne farmaya:

Keh Deejiye! Beshak Meri Namaz, Meri Qurbaani, Meri Zindagi, Aur meri Maut, Allah Rabbul Aalameen Ke Liye Hai. Uska Koi Shareek Nahi Aur Mujhe Isi Baat Ka Hukm Diya Gaya Hai Aur Main Uska Sab Se Pehla Farmabardaar Hoo'n.<sup>94</sup>

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ.

(Surah al-Anam 6: 162-163)

Nez Allah Ta'ala ne farmaya:

Aur Jin Jaanwaro'n (ke zibah) Par Allah Ka Naam Na Liya Jaee, Un Mein Se Kuch Na Khaao, Aur Bila-shubha Ye Fisq Aur Naajaaez Hai Aur Be-shak Shayateen Apne Dosto'n Ki Taraf Ilqaa Karte Hain, Taake Wo Tumhare Saath Jhagde'n Aur Agar Tum Ne Un Ki Baat Maan Li To Bila-shubha Tum Bhi Mushrik Ho Jaaoge.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ  
لَفِسْقٌ ۖ وَإِنَّ الشَّيْطَانَ لِيُؤْخَذُونَ إِلَىٰ أُولِيهِمْ  
لِيُجَادِلُوهُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.

(Surah al-Anam 6: 121)

<sup>94</sup> Is aayat se saabit hua ke namaz aur qurbaani dono ibaadate'n hain, kyonke qurbaani ko Allah ke saath khaas kiya gaya hai aur makhlooq ke aamaal mein se sirf ibaadat hi Allah ke saath khaas hoti hain. Isi liye "صَلَاتِي" ke baad "وَنُسُكِي" farmaya. Ke qurbani (khoon bahaana aur zibah karna) bhi deegar ibaadato'n ki tarah ek (1) ibadat hai aur uska mustahiq bhi sirf Allah Ta'al ahi hai. "اللَّهُ رَبُّ الْعَالَمِينَ" mein lafz "الله" par maujood laam "ل" istehqqaq ke maane de raha hai, yaane namaz, qurbani aur deegar ibadat ka haq Allah Rabbul Aalameen hi rakhta hai.

"لَا شَرِيكَ لَهُ" namaz mein iska koi shareek hai na qurbani mein. Lehaza un ki adaaegi mein na to Allah ke saath kisi ko shareek kiya jaae aur na hi Allah ke alaawa kisi ko un ka sazaawaar thehraaya jaae. Ibadat ka mustahiq wohi Rabb hai jo azeem baadshaahat ka maalik hai.

Pas Tum Apne Rabb Hi Ke Liye  
Namaz Padho Aur Qurbani Do.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ.  
(Surah al-Kausar 107: 2)

Hazrat Ali عليه السلام farmate hain ke Rasool Allah ﷺ ne mujhe chaar (4) baate'n irshad farmaae'n:

Jo shakhs ghairullah ke liye jaanwar zibah kare us par Allah Ta'ala ki laanat hai. Jo shakhs apne waalidain par laanat kare us par bhi Allah Ta'ala ki laanat hai. Jo shakhs kisi bidati ko panaah de us par bhi Allah Ta'ala ki laanat. Aur jo shakhs hudood-e-zameen ke nishanaat ko badle us par bhi Allah ki laanat hai.<sup>95</sup>

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَازِلَ الْأَرْضِ.

Taariq bin Shihaab رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Ek (1) Shakhs ek (1) makkhi ki wajah se jannat mein gaya aur ek (1) shakhs ek (1) makkhi hi ki wajah se jahannum mein jaa-pohoncha". Sahaba Ikraam رضي الله عنهم ne arz kiya: Ya Rasool Allah ﷺ! Wo

دَخَلَ الْجَنَّةَ رَجُلٌ فِي دُبَابٍ، وَدَخَلَ النَّارَ رَجُلٌ فِي دُبَابٍ، وَدَخَلَ النَّارَ رَجُلٌ فِي دُبَابٍ، قَالُوا: وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَرَّ رَجُلَانِ عَلَى قَوْمٍ لَهُمْ صَنْمٌ لَا يَجُوزُهُ أَحَدٌ حَتَّى يَقْرَبَ لَهُ شَيْئًا، فَقَالُوا

<sup>95</sup> s hadees se saabit hua ke jo shakhs ghairullah ke taqarrub ke liye jaanwar zibah kare us par Allah Ta'ala ki laanat hai. Allah Ta'ala ki laanat se muraad uski rahmat se doori aur mehroomi hai. Pas jis shakhs par khud Allah Ta'ala laanat kare wo usey apni khaas rahmat se door aur mehroom kar deta hai.

Jabke uski aam rahmat musalmano, kaafiro'n, aur tamaam makhluqaat ke shaamil-e-haal hai, yaad rahe ke jis gunah par Allah Ta'ala ki laanat ki waheed ho wo kabira gunah hota hai, choo'nke ghairullah ke taqarrub ki khaatir zibah karna shirk hai, is liye uska irtekaab karne waala Allah Ta'ala ki laanat, phitkaar, aur uski rahmat se doori aur mehroom ka mustahiq theherta hai.

kaise? Aap ne farmaya: “Do aadmiyo’n ka ek (1) qaum par guzar hua. Jis ka ek (1) buth tha, wo kisi ko waha’n se chadhaawa chadhaae baghair guzarne ki ijaazat na dete the. Un logo’n ne un mein se ek (1) se kaha: Chadhaawa chadhaao. Us ne kaha: Mere paas chadhaawe ke liye kuch nahi. Unho’n ne kaha: Tumhe’n ye kaam zaroor karna hoga. Khwah ek (1) makkhi hi chadhaao. Us ne ek (1) makkhi ka chadhaawa chadha diya. Un logo’n ne us ka raasta chod diya aur usey aagey jaane ki ijaazat de di. Wo us makkhi ke sabab mein jaa pohoncha. Unho’n ne doosre se kaha: Tum bhi koi chadhawa chadhaao to usne kaha: Maine To Allah Ta’ala ke siwa kisi ke waaste koi chadhaawa nahi Chadha sakta. Unho’n ne usey qatl kar diya aur wo seedha jannat mein jaa pohoncha.<sup>96</sup>

لَا أَحَدِهِمَا قَرِيبٌ، قَالَ: لَيْسَ عِنْدِي شَيْءٌ أَقْرَبُ،  
قَالُوا لَهُ قَرِيبٌ، وَلَوْ ذُبَابًا، فَفَقَرَّتْ ذُبَابًا فَخَلَّوْا  
سَبِيلَهُ، فَدَخَلَ النَّارَ، وَقَالُوا لِلْآخِرِ: قَرِيبٌ،  
فَقَالَ: مَا كُنْتُ لِأَقْرَبَ لِأَحَدٍ شَيْئًا دُونَ اللَّهِ  
عَزَّوَجَلَّ، فَضَرَبُوا عُنُقَهُ، فَدَخَلَ الْجَنَّةَ.

(Kitab uz Zohd lil Imam Ahmad; Al Heelah lil  
Abu Naeem: V1 P203)

<sup>96</sup> Is hadees se saabit hua ke buth ke taqarrub ke liye jaanwar zibah karna us shakhs ke liye dukhool-e-jahannum ka sabab bana. Zaahir hai ke ye kaam karne waala aadmi musalman tha jo apne is shirkiya fe’l ki paadaash mein jahannum-raseed hua. Isse maalom hua ke ghairullah ke taqarrub aur taazeem ke liye jaanwar zibah karna aur chadhaawe chadhaana “Shirk-e-Akbar” hai. Nez is hadees se ye bhi saabit hua ke ghairullah ke taqarrub ke liye makkhi jaisi be-qadr-o-qeemat cheez ka chadhaaaa chadhaana jab us aadmi ke liye jahannum mein daakhil hone ka sabab bana to jo cheez manfa-at\* mein usse badi aur qeemi

## Masaael:

- ① Aayat “قُلْ إِنَّ صَلَاتِي وَنُسُكِي” ki tafseer maaloom hoti hai.
- ② Aayat “فَصَلِّ لِرَبِّكَ وَانْحَرْ” ki tafseer bhi maaloom hoti hai.
- ③ Hadees mein Rasool Allah ﷺ ne sab se pehle ghairullah ke liye zibah karne waale par laanat farmaai hai.
- ④ Hadees mein hai ke “Apne waalidain par laanat karne waala laanati hai”. Isse ye maakhuz<sup>97</sup> hota hai ke agar tum kisi ke waalidain par laanat karoge to wo tumhare waalidain par laanat karega. Is tarah tum khud apne waalidain par laanat ka sabab banoge.
- ⑤ Hadees mein hai ke “Jo shakhs kisi bidati ko panaah de, wo mal-oon hai”. Is hadees mein bidati se muraad aisa shakhs hai jis par bidat ke irtekaab ki wajah se Allah Ta’ala ki taraf se saza waajib ho aur wo usse bachne ke liye kisi ki pnaah dhoondh raha ho.
- ⑥ “Jo shakhs hudood-e-zameen ke nishanaat-o-alamaat ko aage peeche kar ke badal daale, wo bhi laanati hai”. Isse aise nishanaat muraad hain jo zameen ke do (2) maaliko’n ki hudood-o-milkiyyat ko mutaiyyan karte ho’n aur un nishanaat ko badalne se padosiyo’n ka haq maarna maqsood ho.
- ⑦ Kisi mutaiyyan shakhs par aur umoomi taur par gunahgaar logo’n par kisi ka naam liye baghair laanat karne mein farq hai.
- ⑧ Ek (1) makkhi ka chadhaawa chadhaane ke sabab ek (1) aadmi ke jahannum mein jaane ka waaqea bada ibratnaak hai.
- ⑨ Makkahi ka chadhaawa chadhaane waala jahannum-raseed hua, halaa’nke uska maqsad shirk karna qat-an na tha, balke usne mahez apni jaan bachaane ki khaatir aisa kiya tha.
- ⑩ Ahle imaan ki nazar mein shirk is qadr sangeen jurm hai ke us momin ne qatl hona gawaara kar liya, lekin ahle sanam ka mutaalba

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ho uska chadhaawa chadhaana usi qadr dukhool-e-jahannum ka bada sabab hoga.

\* T: (مَنْفَعَت) Nafaa, faaeda, munaafa [RKT]

<sup>97</sup> T: (مَأْخُذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]

poora na kiya. Halaa'nke unho'n ne usey sirf zaahiri taur par amal karne ka mutaalba kiya tha.

⑪ Shirk ka irtekaab karke jahannum mein jaane waala shakhs musalman tha. Agar wo kaafir hota to aap you'n na farmate ke: *“Wo ek (1) makkhi ki wajah se jahannum mein gaya”*.

⑫ Is hadees se ek (1) doosri saheeh hadees ki taa'eed bhi hoti hai, jis mein Nabi ﷺ ne farmaya:

Jannat aur jahannum tum mein  
se har-ek ke joote ke tasme se  
bhi ziyaada qareeb hai.

الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ  
مِثْلُ ذَلِكَ.

(Saheeh Bukhari: Ar-Riqaaq: H6488)

⑬ Buth parasto'n samet, har-ek ke nazdeeki qalbi amal sab se ziyaada ahem aur maqsood-e-aazam hota hai.

## Baab 10: Jaha'n Ghairullah Ke Naam Par Zibah Kiya Jaata Ho, Waha'n Allah Ta'ala Ke Naam Par Zibah Karna Jaaez Nahi<sup>98</sup>

Allah Ta'ala ka irshad hai:

(Aye Nabi!) Aap Kabhi Us (masjid-e-ziraar) Mein (ibaadat ke liye) Khade Na Ho'n, Albatta Wo Masjid Jis Ki Buniyaad Roz-e-Awwal Hi Se Taqwa Par Rakhi Gai Hai, Wo Ziyaada Mauzoo'n<sup>99</sup> Hai

اَتَقُومُ فِيهِ اَبَدًا لَّمَسْجِدٍ اُسِّسَ عَلَى التَّقْوَى مِنْ  
اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُومَ فِيهِ فَبِهِ رِجَالٌ يُحِبُّوْنَ  
اَنْ يَتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَهَّرِيْنَ.

(Surah at-Tauba 9: 108)

<sup>98</sup> Is baab se ye bayaan karna maqsood hai ke jis jagah ghairullah ke naam par jaanwar zibah kiye jaate ho'n waha'n ya uske qurb-o-jawaar\* mein Allah Ta'ala ke naam par jaanwar zibah karna bhi jaaez nahi, kyonke is tarah ghairullah ke liye zibah karne waalo'n ke saath mushaabahat\*\* aur ishteraak\*\*\* ho jaata hai.

\* T: (قُرْب وَّ جَوَار) Aas-paas, ird-gird [RKT]

\*\* T: (مُشَابَهَت) Mushaaba hone ki haalat, nisbat [RKT]

\*\*\* T: (اِشْتِرَاك) Shirkat, shareek hona, yaksaaniyat [RKT]

Masalan mushrikeen ya muftadaeen\* ki nazar mein koi jagah qaabil-e-taazeem ho ya koi qabr waghaira, jaha'n saahab-e-qabr ke taqarrub ki niyyat se jaanwar zibah kiye jaate ho'n, kisi muwahhid musalman ke liye aisi jagah par jaanwar zibah karna jaaez nahi. Agarche wo zabiha Allah Ta'ala ke liye hi kyou'n na ho, kyonke is tarah us jagah ki taazeem mein un mushrikeen se mushaabahat ho jaati hai, jo un muqamaat par ghairullah ke liye mukhtalif ibadaat baja-laate hain. Pas jaha'n ghairullah ke liye jaanwar zibah kiye jaate ho'n, waha'n Allah Ta'ala ke liye bhi jaanwar zibah karna na sirf naajaaez hai, balke zariya-e-shirk hai. Isse us jagah ki taazeem zaahir hoti hai, jabke ye amal haraam aur zariya-e-shirk hai.

\* T: (مُتَّبِع) ki jamaa, deen mein nai baat nikaalne waale, bidat karne waale [RSB]

<sup>99</sup> T: (مَوْزُون) Maqbool, pasandida [RKT]

Ke Aap Us Mein (ibaadat ke liye)  
Khade Ho'n. Us Mein Aise Log  
Hain Jo Paak-saaf Rehne Ko  
Pasand Karte Hain Aur Allah Ko  
Bhi Safaai Aur Paakeezgi  
Ikhteyaar Karne Waale Log Hi  
Pasand Hain.<sup>100</sup>

Saabit bin Zahack رضي الله عنه se riwayat hai:

Ek (1) aadmi ne buwaana  
muqaam par oont zibah karne ki  
nazr maani. Us ne uske mutaalliq  
Nabi-e-Akram ﷺ se dariyaافت  
kiya, to aap ne farmaya: “Kya

كَذَرَّ رَجُلٌ أَنْ يَذْبَحَ إِبِلًا بِبُؤَاثَةٍ فَسَأَلَ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَلْ كَانَ فِيهَا وَثَنٌ مِّنْ  
أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟ قَالُوا: لَا. قَالَ: فَهَلْ كَانَ

<sup>100</sup> Munafiqeen ne Allah Ta'ala aur Rasool Allah ﷺ ki mukhalifat mein  
ek (1) masjid banaai, jise quran mein “*masjid-e-ziraar*” kaha gaya hai,  
choo'nke masjid banaane waalo'n ki asal gharz, Allah Ta'ala aur Rasool  
ﷺ ki mukhaalifat thi. Waha'n namaz padhne se un ki taa'eed, un ki  
taadaad mein izaafa, aur aam logo'n ke liye waha'n namaz adaa karne  
ka jawaaz saabit hota tha. Is liye Allah Ta'ala ne is aayat mein apne  
nabi ko aur momineenko us masjid (e ziraar) mein namaz adaa karne,  
balke khade hone tak se manaa farma diya. Rasool Allah ﷺ aur baaqi  
momineen agar waha'n namaz adaa karte to wo sirf Allah Ta'ala ke liye  
namaz adaa karte. Waha'n namaz adaa karne se un ka maqsood, deen  
ko nuqsaan pohonchaana ya musalmano mein tafraqa paida karna ya  
Allah aur Rasool ki mukhaalifat qat-an na hota. Magar uske bawajood  
unhe'n waha'n namaz adaa karne se is liye manaa kar diya gaya ke  
munafiqeen ke saath mushaarakat\* ya mushaabahat na ho.

\* T: (مُشَارَكَةٌ) Shirkat, hisse-daari, partnership, association [RKT]

Isi tarah Jis muqaam par ghairullah ke liye jaanwar zibah kiye jaate  
ho'n, waha'n Allah Ta'ala ke liye jaanwar zibah karna bhi jaez nahi,  
agarche usse mahez Allah Ta'ala ki raza hi maqsood kyou'n na ho,  
kyounke is tarah us jagah ki taazeem aur mushrikeen se mushaabahat  
hoti hai.

waha'n daur-e-jaahiliyyat ke kisi buth ki pooja hoti thi?" Sahaba ne kaha: Nahi. Aap ne mazeed poocha: "Kya waha'n mushrikeen ka koi tehwaar hota tha?" Sahaba ne kaha: Nahi. Aap ne farmaya: "Tum apni nazr poori kar lo. Yaad rakho! Jo nazr Allah Ta'ala ki naafarmani ke mutaalliq ho, ya insaan ke tasarruf<sup>101</sup>-o-ikhteyaar mein na ho, usey poora karna hargiz jaaez nahi.<sup>102</sup>

فِيهَا عَيْدٌ مِّنْ أَعْيَادِهِمْ؟ قَالُوا لَا، فَقَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْفِ بِنَذْرِكَ، فَإِنَّهُ لَا  
وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ وَلَا فِي نَيْلِكَ ابْنِ  
آدَمَ.

(Sunan Abu Dawood: Al Imaan: H3313;  
Sunan Kubra lil Bayhaqi: V10 P83)

<sup>101</sup> T: (تَصَرُّف) Ikhteyaar, sovereignty or control [RKT]

<sup>102</sup> Ye muqaam talfseel-talab tha. Isi liye Nabi ﷺ ne isey tafseel se bayaan farmaya aur Nabi ﷺ ke is sawaal se maaloom hota hai ke agar ye baat hoti ke waha'n jaahiliyyat ke kisi buth ki pooja ho rahi hai to waha'n qurbani karne ki hargiz ijaazat na hoti. Yaha'n hadees bayaan karne ka bhi yehi maqsad hai.

“الْعِيد” Wo jagah hai jaha'n log baar-baar aae'n, ya wo ghadi aur zamana jo baar-baar laut kar aae. Kisi jagah ko eid is liye kaha jaata hai ke waha'n logo'n ka baar-baar aana hota hai aur ek (1) khaas-o-muqarrar waqt mein log us jagah ki taraf rujoo karte hain. Isi tarah zamane mein bhi ek (1) muaiyyan waqt mein baar-baar laut kar aate hain, is liye unhe'n bhi eid kaha jaata hai.

Aur yaqeeni baat hai ke mushrikeen ki eide'n ...khwah jaghe'n ho'n ya zamane aur auqaat... un ke apne shirkiya deen hi par mabni hoti hain. Yaane wo apni eido'n mein shirkiya ibadaat hi baja-laate hain aur un mauqo'n par jaha'n wo bohot se afaal karte hain waha'n un ka sab se bada fe'l ghairullah ke taqarrub ke liye zibah karna aur khoon bahaana hota hai.

Chunache maaloom hua ke jaha'n mushrikeen ghairullah ke taqarrub ke liye zibah karte ho'n waha'n un ke saath shareek ho kar un ki zaahiri



## Masaael

- ① Aayat-e-mubaaraka “لَا تَقُمْ فِيهِ أَبَدًا” ki tafseer maaloom hui.
- ② Basa-auqaat Allah Ta’ala ki itaa-at ya naafarmani zameen par bhi asar-andaaz hoti hai.
- ③ Koi mushkil masla samjhaane ke liye soorat-e-masla ko acchi tarah waazeh karna chaahiye, taake kisi qism ka koi ishkaal<sup>103</sup> na reh jaae.
- ④ Mufti, saail<sup>104</sup> se hasb-e-zaroorat mutaalliqa tafaseel aur wazaahate’n talab kar sakta hai.
- ⑤ Mannat aur nazr ke liye kisi khaas muqaam ko muqarrar karne mein koi harj nahi, ba-sharte-ke us mein koi sharai rukaawat na ho.

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mushaabahat ikhteyaar karna hargiz jaaez na hoga. Agarche waha’n mahez Allah ke taqarrub ke liye zibah kyou’n na kiya jaae aur faqat raza-e-Ilaahi ki khaatir namaz kyou’n na padhi jaae.

Rasool Allah ﷺ ne us aadmi se farmaya:

Tu apni nazr पूरी kar, kyonke  
jis nazr mein Allah ki naafarmani  
hoti ho usey poora karna hargiz  
jaaez nahi.

أَوْفِ بِنَذْرِكَ فَإِنَّهُ لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ.  
(Surah)

Ulama ka kehna hai ke “فَأَنَّهُ” mein “فَأَ” is baat par dalaalat karti hai ke nazr पूरी karne ki ijaazat ka sabab ye hai ke us nazr mein Allah ki maasiyat\* nahi hai aur Nabi ﷺ ka us aadmi se tafseel maaloom karna is baat par dalaalat karta hai ke jaha’n kisi buth ki pooja hoti ho ya mushrikeen ki koi eid aur tehwaar ho waha’n Allah ke liye zibah karna Allah ki maasiyat ka irtekaab\*\* hoga.

\* T: (مَعْصِيَت) Gunah, khataa, naafarmani [RKT]

\*\* T: (إِثْرَكَب) Koi kaam karna, gunah ya jurm karna, perpetration of a crime, offence [RKT]

<sup>103</sup> T: (اشكال) Mashkook hona, ghair-waazeh, mushkil ya dushwaar [Urduinc]

<sup>104</sup> T: (سائل) Haajatmand, bhikaari, fariyaadi [RKT]

- ⑥ Jis muqaam par koi “وَكُنْ” (buth) ho waha’n nazr poori karna ya koi doosri ibaadat baja-laana manaa hai, khwah ab usey waha’n se khatam kar diya gaya ho.
- ⑦ Jaha’n mushrikeen ka koi mela ya tehwaar manaaya jaata ho waha’n par bhi nazr poori nahi ki jaa sakti, khwah ab wo silsila band hi ho chuka ho.
- ⑧ Agar kisi ne mushrikeen ke buth ya tehwaar waali jagah ki nazr maani ho to usey poora karna jaaez nahi, kyonke ye naafarmani ki nazr hai jo ke naajaaez hai.
- ⑨ Mushriko’n ke tehwaaro’n mein shareek ho kar un ki mushaabahat se bachna chaahiye, agarche un ki mushaabahat ka qasd-o-iraada na ho.
- ⑩ Jo nazr Allah Ta’ala ki naafarmani par mushtamil ho, wo baatil hai.
- ⑪ Jo kaam insaan ki milkiyyat aur ikhtiyaar mein na ho, us ki nazr maanna bhi naajaaez aur ghalat hai.

## Baab 11: Ghairullah Ki Nazr-o-Niyaaz Shirk Hai

Allah Ta'ala ka irshad hai:

Ye Log Nazr Poori Karte Hain.<sup>105</sup>

(Surah ad-Dahr 76: 7) يُوفُونَ بِالنَّذْرِ ..

Nez irshad hai:

Aur Tum Allah Ki Raah Mein Jo Kuch Bhi Kharch Karo Ya Jo Bhi Nazr Maano, Allah Usey Jaanta Hai.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. (Surah al-Baqara 2: 270)

Syed Ayesha رضي الله عنها farmati hain, Rasool Allah ﷺ ne farmaya:

Jo koi Allah ki itaa-at ki nazr maane to usey chaahiye ke wo Allah ki itaa-at kare aur jo shakhs Allah ki naafarmani ki nazr maane to wo Allah ki naafarmani na kare.<sup>106</sup>

مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ.

(Saheeh Bukhari: Al Imaan: H6696, 6700; Sunan Abu Dawood: Al Imaan wan Nuzoor: H3289)

<sup>105</sup> Is aayat mein Allah Ta'ala ne nazr poori karne waalo'n ki madh\* farmaai hai. Isse saabit hua ke ye ibaadat mashroo aur Allah Ta'ala ko mehboob hai. Aur choo'nke ye ibaadat hai isl iye ise ghairullah ke liye baja-laana "shirk-e-akbar" hai.

\* T: (مَدَح) Taareef, tauseef [RKT]

<sup>106</sup> "مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ" "Jo shakhs Allah Ta'ala ki itaa-at ki nazr maane usey chaahiye ke wo Allah Ta'ala ki itaa-at kare". Is mein jaaez nazr poori karne ka hukm hai. Isse maaloom hua ke ye aisi ibaadat hai jo Allah Ta'ala ko intehaai mehboob aur pasand hai. Kyouнке jo amal shar-an waajib ho wo ibaadat hota hai aur jo amal ibaadat ke baja-laane ka waseela aur zariya ho to wo bhi ibaadat hota hai. Choo'nke nazr poori karne ka waseela aur zariya, nazr maanna hai, agar nazr hi na maani ho to poori kaise hogi? Lehaza nazr ko poora karna is liye waajib ho ke insaan ne us ibaadat (nazr) ko khud apne aap par laazim kar liya hai.

## Masaael:

- ① Itaanat waali nazr ko poora karna zaroori hai.
- ② Jab ye saabit ho chuka ke nazr Allah Ta'ala ki ibaadat hai to phir usey ghairullah ke liye maanna aur poora karna shirk hai.
- ③ Jo nazr maasiyat par mabni<sup>107</sup> ho usey poora karna jaaez nahi.

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Aur jo shakhs Allah Ta'ala ki naafarmani ki nazr maane to wo Allah Ta'ala ki naafarmani na kare.

وَمَنْ نَذَرَ أَنْ يُعْصِيَ اللَّهَ فَلَا يُعْصِهِ.

Kyounke insaan ka apne aap par Allah ki naafarmani ko laazim kar lena. Allah ki taraf se waarid-shuda naafarmani ki mumaaniyat ke khilaaf hai, balke aise insaan par qasam ka kaffaara laazim aata hai jis ki tafseel kutub-e-fiqah mein maujood hai.

Allah Ta'ala ke liye nazr maanna ek (1) azeem ibaadat hai aur ghairullah ke liye nazr maanna bhi ibaadat hai jo haraam hai. Ghairullah ke liye nazr maanne waala jab apni nazr poori karta hai to wo ghairullah ki ibaadat baja-laata hai. Jabke Allah Ta'ala ke liye nazr maane waala jab apni nazr poori karta hai to wo Allah Ta'ala ki ibaadat baja-laata hai.

<sup>107</sup> T: (مَبْنَى) Munhasir, qaaem, based on, depend [RKT]

## Baab 12: Ghairullah Se Panaah Maangna Shirk Hai<sup>108</sup>

<sup>108</sup> Ghairullah se Isteaaza, shirk-e-akbar hai. Isteaaza ke maane “panaah maangna” hai, yaane jo cheez insaan ko sharr se mehfooz rakh sakey us ki talab aur justaju, tawajjo aur dua ki ek (1) qism hai. Kyounke justaju mein buniyaadi cheez yehi hoti hai. Choo’nke jisse kuch maanga jaae wo maangne waale se muqaam-o-martaba mein arfaa\* aur buland hota hai. Is liye uske mutaalleqa\*\* fe’l ko dua kaha jaata hai. Lehaza dar-haqiqat isteaaza se muraad panaah lene ki dua karna hai. Aur jab ye dua hai to ibaadat bhi hai aur har qism ki ibaadat ka sazawaar sirf Allah Azzowajal hai.

\* T: (أَرْفَعُ) (Darje, martabe, ya haisiyat waghaira mein) bar-tar, baala-tar, buland [RKT]

\*\* T: (مُتَعَلِّقُهُ) Mutaalliq, waabasta, taalluq rakhne waala [RKT]

Is par ummat-e-muslima ka ittefaaq bhi hai aur quran ki aayaat bhi isi baat par dalaalat karti hain. Irshad-e-Baari Ta’ala hai:

Aur Bila-shubha Sab Majide’n  
Allah Ki Hain, To Tum Allah Ke  
Saath Kisi Ko Mat Pukaaro.

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

(Surah al-Jinn 72: 18)

Nez farmaya:

Aur Tere Rabb Ne Hukm Diya Hai  
Ke Uske Siwa Kisi Ki Ibaadat Na  
Karo.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَٰأَيُّهَا.

(Surah al-Isra 17: 23)

Balke har wo daleel jis mein mahez Allah se dua karne aur usi ki ibaadat karna ka zikr hai wo bil-khusoos is masla (e isteaaza) ki daleel bhi hai.

Aur jo isteaaza Allah Azzowajal hi se durust hai, dar-haqiqat us mein zaahiri amal aur baatini amal dono shaamil hain. Zaahiri amal to panaah lena, sharr se mehfooz hona aur najaat paana hai, aur baatini amal ye hai ke jisse panaah maangi jaa rahi hai usse dili lagao aur qalbi tamaaniyat rakhna, apni bechaargi aur haajat usey pesh karna aur apni najaat ka muaamala bhi usi ke supurd kar dena.

Allah Ta'ala ka irshad hai:

Aur Baaz Log Jinnaat Ki Panaah  
Pakda Karte The To Is Tarah Wo  
(jinnaat) Sarkashi Mein Aur Badh  
Gae.<sup>109</sup>

اَتَقُمْ فِيهِ اَبَدًا لَّمَسْجِدٍ اُسِسَ عَلَى التَّقْوٰى مِنْ  
اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ فِيْهِ رِجَالٌ يُحِبُّوْنَ  
اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَهَّرِيْنَ.

(Surah al-Jinn 72: 6)

Lehaza bil-ittefaaq ye isteaaza, Allah Rabbul Izzat ke siwa kisi doosre se durust nahi hai.

Aur jab ye kaha jaata hai ke jo cheez makhlooq ke bas mein hai uski panaah makhlooq se maangna jaez hai to ye is wajah se ke aise dalaal maujood hain jo is baat par dalaalat karte hain aur usse muraad ye hoti hai ke makhlooq se panaah, mahez zubaani taur par maangi jaati hai. Dili tamaaniyat aur lagaa Allah Azzowajal hi ke saath hota hai aur ye husn-e-zann hota hai ke ye banda to mahez ek (1) sabab hai, dar-haqiqat panaah dene waala sirf Allah Ta'ala hi hai.

Lehaza jab zaahiri taur par makhlooq se panaah maangi jae aur dili rujhaan aur tawajjo makhlooq ki taraf na ho, to phir makhlooq se panaah maangna jaez hoga. Isi liye ahle khurafaat ka ye qaul baatil hai ke murdo'n, jinnaat, auliya ikraam, aur deegar makhlooq se un cheezo'n ki panaah maagna jaez hai jo un ki qudrat aur taaqat mein hain, aur Allah Ta'ala ne unhe'n panaah dene ki qudrat bhi de rakhi hai.

<sup>109</sup> Yaha'n "رَهَقًا" ke maane ye hain ke ye un ke dilo'n mein is qadar khauf-o-izteraab paida ho gaya ke wo (jinnaat) un par zulm-o-ziyaadati karne lage. Zulm jism par bhi hota hai aur rooh par bhi. Goya un par jinnaat ka ye zulm bataur-e-saza tha aur saza kisi gunaah hi par hoti hai (to maaloom hua ke ghairullah se panaah maangna gunaah hai)

Aayat-e-mubaaraka mein un logo'n ki mazammat bayaan hui hai aur ye mazammat sirf is liye hai ke unho'n ne us ibaadat ka haqdaar ghairullah ko thehraaya, jabke Allah Azzowajal ka hukm hai ke uske siwa kisi se panaah na maangi jae. Imam Qatada رحمته الله aur baaz deegar aslaaf ka qaul ye hai ke "رَهَقًا" ke maane "gunaaah" hai. Isse waazeh taur par ye maaloom hota hai ke ghairullah se panaah maangna baais-e-gunaaah hai.

Khaula bint Hakeem رضي الله عنها kehti hain ke maine Rasool Allah ﷺ ko farmate hue suna ke jo shakhs kisi jagah qiyaam kare aur ye dua padh le:

Main Allah Ta'ala ke kaamil kalimaat ki panaah chaahta hoo'n har us cheez ke sharr se jo us ne paida ki hai. To uske wahaa'n se rawaana hone tak koi cheez usey zarar na pohoncha sakegi.<sup>110</sup>

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

(Saheeh Muslim: Az Zikr wad Dua: H2708; Jaame Tirmizi: Ad-Daawaat: H3437)

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<sup>110</sup> Nabi-e-Kareem ﷺ ne Allah ke kalimaat ki panaah maagne ki fazeelat bayaan farmaai aur shareer makhluqaat se Allah ke kalimaat ki panaah mein aane ka sabaq diya hai.

“مِنْ شَرِّ مَا خَلَقَ” *“Har us cheez ke sharr se jo us ne paida ki hai”*. Is mein maqsood un makhluqaat ke sharr se panaah maangna hai jin mein sharr ho. Warna Allah Ta'ala ki bohot si aisi paakiza makhluqaat bhi hain jin mein kisi qism ka koi sharr nahi, balke wo saraapa khair hain. Masalan jannat, malaaiqa, ambiya, rusul, aur auliya waghaira.

### Masaael:

- ① Is baab mein Surah al-Jinn ki aayat number 6 ki tafseer hui.
- ② Ghairullah ki panaah lena shirk hai.
- ③ Is dua se ulama ne ye istedalaal kiya hai ke Allah Ta'ala ke kalimaat (kalaam) makhlooq nahi. Agar ye kalimaat makhlooq hote to un ki panaah talab na ki jaati, kyonke makhlooq se panaah talab karna shirk hai.
- ④ Is hadeed se mazkoora dua ki fazeelat bhi saabit hoti hai, agarche ye mukhtasar si hai.
- ⑤ Kisi se duniyawi faaeda ka haasil ho jaana, masalan kisi sharr se tahaffuz, ya kisi manfa-at<sup>111</sup> ka haasil ho jaana, ye is baat ki daleel nahi ke wo amal jaez hi hai (balke aen-mumkin hai ke wo amal shirk bhi ho).

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<sup>111</sup> T: (مَنْفَعَت) Nafaa, faaeda, munaafa [RKT]



## Baab 13: Ghairullah Se Fariyaad Karna Ya Usey Pukaarna Shirk Hai<sup>112</sup>

<sup>112</sup> Agarche isteghaasa (fariyaad karna) dua hi ki ek (1) qism hai, lekin usko bil-khusoos alaahada bayaan kiya gaya hai. Kyouнке jis tarah dua ek (1) talab aur arz hoti hai, usi tarah fariyaad karna bhi dar-asal arz karna hi hota hai.

Isteghaasa ke maane fariyaad karna hai, jo shakhs shadeed dukh aur pareshani mein is qadr muhtala ho ke usey sakht nuqsan pohonchne ya uske halaak ho jaane ka khadsha ho to uski fariyaad-rasi ko *ghaus* kaha jaata hai. Lehaza jab ye kaha jaaе ke falaa'n ne falaa'n ki fariyaad-rasi ki to uska matlab ye hoga ke us ne madad karte hue usey us musibat se chutkaara dilaaya, jis mein wo jakda hua tha. Chunache jab makhlooq se kisi aisi kaam ki fariyaad ki jaaе jo makhlooq ke bas mein na ho, balke sirf Allah ke bas aur uski qudrat mein ho to ye fariyaad karna shirk-e-akbar hoga.

Yaha'n agar makhlooq ke bas mein ho to jaaе hai, kyouнке Allah Ta'ala ne Musa عليه السلام ke qisse mein kaha hai:

Jo Shakhs Musa عليه السلام Ki Qaum Se Tha Us Ne Unse Apne Dushman Ke Khilaaf Fariyaad Ki.

فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ.

(Surah al-Qasas 28: 15)

Ghairullah ko bataur-e-ibaadat pukaarna shirk-e-akbar hai.

Pukaar ki do (2) qisme'n hain: ① Bataur-e-sawaal pukarna, yaane Allah se maangne aur talab karne ke liye haath uthaa kar usey pukaarna, hamare yaha'n umooman ise dua kaha jaata hai. ② Bataur-e-ibaadat pukaarna, jaisa ke Allah Azzowajal ka farman hai:

Aur Bila-shubha Sab Masjide'n Allah Ki Hain To Tum Uske Saath Kisi Ko Mat Pukaaro.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

(Surah al-Jinn 72: 18)

Aur Nabi-e-Kareem ﷺ ka farman hai:

Dua (pukaar) hi ibaadat hai.

الدُّعَاءُ هُوَ الْعِبَادَةُ.

Chunache bataur-e-ibaadat pukaarna aise hi hoga jaise koi aadmi

Allah Ta'ala ka irshad hai:

Aur Tum Allah Ko Chod Kar Kisi Ko Mat Pukaaro Jo Tumhara Bhala Kar Sahey Na Nuqsan. Agar Tum Ne Aisa Kiya To Zaalimo'n (yaane mushriko'n) Mein Se Ho Jaaoge Aur Agar Allah Tumhe'n Koi Nuqsan Pohonchaae To Uske Siwa Koi Usey Door Nahi Kar Sakta Aur Agar Wo Tumhare Saath Bhalaai Karna Chaahe To Koi Uske Fazal Ko Rok Nahi Sakta. Wo Apne Bando'n Mein Se Jise Chaahta Hai Apne Fazal Se Nawaazta Hai Aur Wohi Bakhshne Waala Rahem Karne Waala Hai.<sup>113</sup>

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ  
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ۚ وَإِنْ يَنْسَسَكَ  
اللَّهُ يَضُرَّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ  
فَلَا رَادَّ لِقُضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ  
وَهُوَ الْغَفُورُ الرَّحِيمُ.

(Surah Yunus 10: 106-107)

namaaz padhta ya zakat adaa karta hai, kyouнке ibaadat ki koi bhi qism ho usey “dua” (pukaarna) kaha jaata hai. Lekin ye pukaarna bataur-e-ibaadat hota hai. Jab ye baat saabit ho chuki to phir qurani Dalaael aur ahle ilm ki taraf se pesh kiye jaane waale Dalaael ko samajhne ke liye mazkoora-baala tafseel aur taqseem intehaai ehmiyat ki haamil hai. Kyouнке asal khurafaat aur shirk ki daawat dene waale log masla-e-dua ke baare mein waarid-shuda aayat:

Aur Tumhare Rabb Ne Kaha: Tum Mujhe Pukaaro, Main Tumhari (duaee'n) Qubool Karu'nga.

وَقَالَ رَبُّكُمْ ادْعُونِي.

(Surah al-Momin 40: 60)

Ki ghalat taaweel karta hain, jabke dar-haqiqat bataur-e-sawaal pukaarne aur bataur-e-ibaadat pukaarne mein koi farq nahi. Dono ka ek-dosre se taalluq hai. Bataur-e-sawaal pukaarna ibaadat ki ek (1) qism hai aur bataur-e-ibaadat pukaarne se ye baat laazim aati hai ke Allah se qubooliyat ka sawaal bhi kiya jaae.

<sup>113</sup> “وَلَا تَدْعُ مِنْ دُونِ اللَّهِ” Aur Allah Ko Chod Kar Kisi Ko Mat Pukaaro.

Ye mumaaniat hai aur is mein bataur-e-sawaal aur bataur-e-ibaadat dono tarah pukaarne ki nafi hai. Shaikh Muhammad bin Abdul Wahaab رحمہ اللہ ne bhi is aayat se yehi istedal kiya hai. Chunache aayat ka mafhoom ye hua ke kisi insaan ko is baat ki ijaazat nahi ke wo Allah ke siwa kisi aur ko bataur-e-sawaal ya bataur-e-ibaadat pukaare aur sab se badi baat ye hai ke is hukm ke awwaleen mukhaatib Imam-ul-Muttaqeen wa Imam-ul-Muwahhideen Muhammad Mustafa ﷺ hain.

”مِنْ دُونِ اللَّهِ“ mein do (2) mafhoom aate hain. Ek (1) to ye ke kisi ko Allah ke saath shareek thehra kar na pukaaro aur doosra ye ke Allah ko chod kar kisi aur ko mat pukaaro.

”مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ“ Jo Tumhe’n Koi Nafaa Pohoncha Sakta Hai Na Nuqsan. Is mein zawil-uqool\*, masalan Farishte, Ambiya, Rusul, aur Auliya. Aur ghair zawil-uqool: Masalan buth, darakht, aur patthar sabhi saahmil hain.

\* T: (ذَوِی الْعُقُولِ) Quwwat-e-aql rakhne waale insaan, aql-o-shaoor rakhen waali makhlooq [RKT]

”فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مَنَّ الظَّالِمِينَ“ Agar aap ne aisa kiya, yaane allah ke saath ya allah ko chod kar kisi ko pukaara jabke wo tumhe’n nafaa pohoncha sakta hai na nuqsan to aap us pukaarne ki wajah se zaalimo’n mein se ho jaaenge.

Yaha’n “Zulm” se muraad “Shirk” hai.

Jab Nabi-e-Kareem ﷺ se ye baat kahi jaa rahi hai, halaa’nke un ke zariye Allah ne tauheed ki takmeel ki, ke ghairullah ko pukaarne ki wajah se aap zaalim aur mushrik thehre’nge to phir jo shakhs maassom anil-khataa\* nahi uske liye ye bohut badi tambeeh hai ke ghairullah ko pukaarne ki wajah se wo bil-oola zaalim aur mushrik thehrega.

\* T: (مَعْصُومٌ عَنِ الْخَطَا) Be-gunaah, khataao’n gunaaho’n se paak, flawless, impeccable [RKT]

Uske baad Allah Azzowajal ne dil se shirk ki tamaam jado’n ko kaatne ke liye farmaya:

Nez Irshad-e-Ilaahi hai:

Tum Allah Ke Siwa Jin Ko Poojte  
Ho Wo Tumhe'n Rizq Dene ka  
Ikhtiyaar Nahi Rakhte. Pas Allah  
Hi Se Rizq Talab Karo Aur Uski  
Bandagi Karo Aur Uska Shukar  
Bajaa Laao. Tum Usi Ki Taraf  
Lautaae Jaaoge.<sup>114</sup>

إِنَّ الَّذِينَ يُعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ  
رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا  
لَهُ ۖ إِلَيْهِ تُرْجَعُونَ.

(Surah al-Ankaboot 29: 17)

Aur Agar Allah Ta'ala Tumhe'n  
Koi Nuqsaan Pohochaae To Uske  
Siwa Koi Usey Door Nahi Kar  
Sakta.

وَإِنْ يَنْسِفْ اللَّهُ بَعْضَ مَا يَخَافُ لَهُ إِلَّا هُوَ.

(Surah Yunus 10: 107)

Agar Allah ki taraf se aap ko koi nuqsaan pohonche to usey kaun door karega? Yaqeenan wohi jis ne muqaddar mein likha aur faisla kiya hai. Isse ghairullah ki taraf rukh karne ki qat-an nafi hoti hai. Lekin iske bawajood is baat ki ijaazat hai ke jo kaam bashar ke bas mein ho uske liye uski taraf rukh kiya jaa sakta hai. Masalan madad talab karna, paani maangna waghaira. Kyounke usey Allah ne mushkil hal karne ka sabab aur zariya banaaya hai, jabke dar-haqiqat mushkil-kusha to sirf Allah hi hai. "طُرَّ" koi nusaan. Is mein nuqsaan ki tamaam-tar qisme'n shaamil hain, yaane deeni nuqsaan ho ya duniyawii, badani ho ya maali ya ayaali. Har qism ke nuqsaan ko door karne waala sirf Allah hi hai.

<sup>114</sup> "قَابَتَعُوا عِنْدَ اللَّهِ الرِّزْقَ" "Pas Tum Allah Ta'ala Hi Se Rizq Talab Karo".

Ulama-e-maane ne likha hai ke bayaan mein muakhkhar\* ko muqaddam\*\* karne se takhsees haasil hoti hai.

\* T: (مُؤَخَّر) Akheer ka, latter [RKT]

\*\* T: (مَقْدَم) Ziyaada zaroori aur awwal khayaal karna [RSB]

Lehaza is aayat ke maane ye ho'nge ke "Tum sirf Allah hi se rizq talab karo". Is talab ko Allah hi ke saath khaas rakho, talab-e-rizq ke liye ghairullah se fariyaad na karo. Rizq ka lafz aam hai. Har wo cheez jo insaan ko mile aur ataa ho usey rizq kaha jaata hai. Is mein sehat, aafiyat aur maal-o-daulat sab kuch shaamil hai.

Uske baad Allah Ta'ala ne "وَعْبُدُوهُ" "Aur Uski Bandagi Karo". Farmaya,

Mazeed irshad-e-Ilaahi hai:

Aur Usse Ziyaada Gumrah-kun  
Kaun Hoga Jo Allah Ko Chod Kar  
Unko Pukaare Jo Qiyaamat Tak  
(uski pukaar sun kar) Usey  
Jawaab Nahi De Sakte Aur Wo  
Unki Pukaar Se Ghaafil Aur Be-  
khabar Hain Aur Qiyaamat Ko Jab  
Tamaam Insaan Jamaa Kiye  
Jaa'enge To Us Waqt Wo In  
Pukaarne Waalo'n Ke Dushman  
Ho'enge Aur Un Ki Parastish Ka  
Inkaar Kare'enge.<sup>115</sup>

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ  
غَفْلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءُ  
وَكَانُوا بِعِبَادَتِهِمْ كُفَرِينَ.

(Surah al-Ahqaaf 46: 5-6)

Nez, Allah Ta'ala ne farmaya:

Jab Koi Laachaar Fariyaad Kare  
To Kaun Hai Jo Uski Pukaar Aur  
Fariyaad Ko Sune? Kaun Uski  
Takleef Ko Door Karta Hai? Aur  
Kaun Hai Jo Tumhe'n Zameen

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيكْشِفُ السُّوءَ وَ  
يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ  
كَانُوا يَكْفُرُونَ.

(Surah an-Naml 27: 62)

taake bataur-e-sawaal aur bataur-e-ibaadat dono tarah ka pukaarna us  
mein shaamil ho jaae.

<sup>115</sup> Is aayat mein un logo'n ki Gumraahi ki intihaa bayaan ki gai hai jo  
Allah Ta'ala ko chod kar murdo'n ko pukaarte hain, usse butho'n,  
pattharo'n ya darakhto'n ko pukaarna muraad nahi. Kyounke Allah  
Ta'ala ne farmaya: "مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ" Jo qiyaamat tak (uski  
pukaar sun kar) usey jawaab nahi de sakte aur ye ashiya to qiyaamat ke  
baad bhi sunne par qaadir nahi, jabke murde qiyaamat ke baad uth kar  
sunne lage'enge.

Nez uski doosri daleel ye hai ke aayat mein "مَنْ" harf mausool hai. Is ka  
itlaaq\* zawil-uqool par hota hai, jo doosro'n se baat kar sakte ho'n aur  
unse baat ki jaa sakti ho. Wo khud ilm rakhte ho'n aur unse ilm haasil  
kiya jaa sakta ho.

\* T: (إطلاق) Kisi qism ki shart ya qaid lagaana [RKT]

Mein Khalifa Banaata Hai. To  
Bhala Allah Ke Saath Aur Bhi Koi  
Maabood Hai? Tum Log Kam Hi  
Sochte Ho.<sup>116</sup>

Aur Imam Tabarani رحمہ اللہ ne ba-sanad bayaan kiya hai ke Nabi ﷺ ke zamane mein ek (1) munaafiq momino'n, yaane Sahaba Ikraam ko bohot eezaae'n diya karta tha. Sahaba ne mashwara kiya ke chalo Rasool Allah ﷺ ki khidmat mein haazir ho kar usse glo-khalaasi<sup>117</sup> ke liye isteghaasa kare'n. Nabi ﷺ ne farmaya: *"Dekho! Mujh se fariyaad nahi ki jaa sakti, balke fariyaad-o-pukaar sirf Allah Ta'ala se karni chaahiye"*.<sup>118</sup>

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<sup>116</sup> Is aayat se ye sabit hota hai ke be-kas aur laa-chaar aadmi ki dua jo ke bataur-e-sawaal hoti hai, sirf Allah Azzowajal suntan hai aur phir kabhi to insan ki fariyaad par takleef door karta hai aur kabhi baghair fariyaad kiye.

"ءَإِلَٰهَ مَعَ اللَّهِ" "To Bhala Allah Ke Saath Aur Bhi Koi Maabood Hai?" Ye istefhaam-e-inkaari\* hai. Yaane Allah ke saath aur koi maabood nahi jise pukaara jaae ya jo cheez sirf Allah ke ikhteyaar mein ho uski fariyaad us (ghairullah) se ki jaae.

\* T: (اِسْتِفْهَامُ اِنْكَارِي) Jisse nafi maqsood hoti hai, jaise tum ye kaam kyou'n karte ho? [Urduinc]; Inkaar ba-soroat-e-sawaal jaise Budhaape mein zindagi ka kya lutf? Yaane kuch lutf nahi [RKT]

<sup>117</sup> T: (كُلُّوْ خَلَاَصِي كَرْنَا) Najaat paana, chutkaara haasil karna [RKT]

<sup>118</sup> Majmua-az-Zawaaed: V10 P159

Baaz riwayaat mein saraahat hai ke ye mashwara dene waale Syedna Abu Bakar Siddiq رضي اللہ عنہ the. Sahaba Ikraam رضي اللہ عنہم ka is muaamala mein Nabi ﷺ se madad talab karna jaaez tha. Kyouнке unho'n ne Nabi ﷺ ki zindagi mein aap se aisi madad talab ki jis par aap ki zindagi mein qudrat haasil thi. Choo'nke wo munaafiq ahle imaan ko eezaae'n diya karta tha, aap usko qatl karne, qaid karne, ya uske baare mein kisi taazeer\* ka hukm suna kar, ya koi doosra hukm de kar sahaba ki madad kar sakte the. Sahaba Ikraam رضي اللہ عنہم ne ek (1) aise muaamala mein

## Masaael:

- ① Dua (pukaarna) aam hai aur isteghaasa (fariyaad karna) khaas hai. Pas isteghaasa ke baad dua ka zikr karna “عَظْفُ الْعَامِّ الْخَاصِّ” ke qabeel<sup>119</sup> se hai.
- ② Aayat-e-mubaaraka “وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ” ki tafseer bhi hui.
- ③ Ghairullah ko pukaarna aur usse fariyaad karna shirk-e-akbar hai.
- ④ Nez, saabit hua ke agar koi intehaai barguzida banda bhi ghairullah ko raazi karne ke liye usey pukaare to wo bhi zaalimo’n mein se hoga.
- ⑤ Is baab mein “وَلَا تَدْعُ مِنْ دُونِ اللَّهِ” se baad waali aayat “وَإِنْ يَمْسَسْكَ اللَّهُ” ki tafseer bhi maaloom hui.
- ⑥ Ghairullah ko pukaarna duniya mein kuch nafaa-bakhsh nahi aur phir ye kufr bhi hai.
- ⑦ Teesri aayat-e-mubaaraka “فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ” ki tafseer bhi hui.
- ⑧ Allah Ta’ala ke siwa kisi doosre se rozi maangna aise hi durust nahi jaise uske siwa kisi doosre se jannat nahi maangi jaa sakti.
- ⑨ Is bahes se chauthi aayat-e-mubaaraka “وَمَنْ أَضَلُّ” ki tafseer bhi hoti hai.
- ⑩ Jo shakhs kisi ghairullah ko pukaare ya usse fariyaad kare, usse badh kar koi gumraah nahi.
- ⑪ Jin (ghairullah) ko pukaara jaata hai wo to pukaarne waale ki pukaar se be-khabar hain.
- ⑫ Allah Ta’ala ke siwa jin ko pukaara jaata hai wo us pukaar ke sabab qiyaamat ke din un pukaarne waalo’n ke dushman ho’nge.

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aap ki taraf rujoo kiya jis par aap ko qudrat thi. Us mauqa par bhi aap ne taaleem-o-irshad farmate hue adab sikhaaya aur tambeeh farmaai ke dekho mere saamne fariyaad na ki jaae. Fariyaad aur pukaar sab se pehle sirf Allah Ta’ala se karni chaahiye.

\* T: (تَعْزِير) Saza, saza dena, punishment, penalty [RKT]

<sup>119</sup> T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [RKT]

- ⑬ Ghairullah ko pukaarna dar-haqiqat uski ibaadat hai.
- ⑭ Jin ko pukaara jaata hai wo qiyaamat ke din un ki ibaadat aur pukaar ka inkaar kare'nge.
- ⑮ In umoor ki wajah se hi insaan sab se ziyaada gumraah kehlaata hai.
- ⑯ Is baab se aayat "أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ" ki tafseer bhi hoti hai.
- ⑰ Hairaan-kun baat ye hai ke butho'n ke pujari bhi eteraaf karte hain ke pareshan-o-laa-chaar ki pukaar ko sirf Allah Ta'ala suntan hai aur wohi najaat deta hai. Yehi wajah hai ke mushkilaat mein wo bhi sirf Allah Ta'ala ko pukaarte hain.
- ⑱ Nabi ﷺ ne mukammal taur par gulshan-e-tauheed ki hifaazat farmaai aur ummat ko Allah Ta'ala ke saath jo adab-o-ehteraam malhooz rakhna chaahiye uski taaleem bhi aap ne di.



## Baab 14: Be-ikhteyaar Ko Pukaarna Shirk Hai<sup>120</sup>

<sup>120</sup> Saabeqa abwaab ke baad is baab ka laana husn-e-siyaaq, fiqhi-azmat, aur rusookh-fil-ilm ki daleel hai.

Allah Ta'ala ki tauheed aur ibaadat mein usi ke mustahiq hone ki asal daleel wo hai jo har insaan ki fitrat mein uski Ruboobiyyat ke iqraar ki soorat mein maujood hai. Fitri, mushahadaati, aur aqali Dalaael is baat par dalaalat karte hain ke ibaadat ka mustahiq sirf ek (1) Allah hi hai, uske alaawa koi nahi. Is baab mein ye wazaahat hai ke Khaliq, Raaziq, Maalik sirf aur sirf Allah Ta'ala hai. Uske alaawa koi bhi un umor mein se kisi ka maalik nahi. Hatta ke makhlooq mein sab se aala muqaam rakhne waale Nabi ﷺ ko bhi un mein se kisi cheez ka kuch bhi ikhtiyaar nahi.

Jaisa ke Allah Ta'ala ne farmaya:

Aap Ko Kisi Bhi Cheez Ka Ikhteyar Nahi.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.

(Surah Aale-Imran 3: 128)

Jab Nabi ﷺ ko kisi bhi cheez ka ikhteyaar nahi to phir kaun hai jise har cheez ka ikhteyaar hai? Wo sirf ek (1) Allah hi hai. Jab Nabi ﷺ se is baat ki nafi ho gai to phir aap se kam-tar darja waalo'n ki to bil-oola nafi hui. Jo log Allah Ta'ala se mu'n-mod kar ashaab quboor, saaleheen ya ambiya-o-auliya ki taraf rujoo karte hain. Unke zehen mein ye tasawwur hota hai ke wo bhi saahab-e-quwwat-o-ikhtiyaar hain aur kuch umoor ke wo bhi maalik hain. Rizq bhi dete hain aur Allah Ta'ala ki ijaazat ke baghair waasta aur sifaarish ka haq rakhte hain. Aisi sab baate'n ghalat hain kyonke wo to khud Allah Ta'ala ke parwarda aur uski makhlooq hain. Wo kuch bhi paida nahi kar sakte. Wo to khud paida kiye gae hain aur na un ki madad kar sakte hain jo un se darkhwaast karte hain. Quran-e-Kareem mein be-shumaar dalaael se saabit hai ke ibaadat ka mustahiq sirf Allah Ta'ala hi hai. Uske alaawa koi bhi ibaadat ka haqdaar nahi. Unhi Dalaael ke zimm mein Allah Ta'ala ne zikr kiya hai ke mushrikeen bhi Allah Ta'ala ke liye tauheed-e-ruboobiyyat ka iqraar karte the. In tamaam Dalaael se waazeh hota hai ke tum jis zaat ki Ruboobiyyat ka iqraar karte ho ibaadat ka bhi wohi mustahiq hai. Quran-e-Kareem ke Dalaael mein ye bhi bayaan hua ke

Allah Ta'ala ka irshad hai:

Kya Wo Un Ko Allah Ke Shareek Banaate Hain Jo Kuch Bhi Paida Nahi Kar Sakte, Halaa'nke Wo To Khud Paida Kiye Gae Hain, Aur Wo Na Un Ki Madad Kar Sakte Hain Aur Na Apni Hi.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا  
يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ.

(Surah al-Aaraaf 7: 191-192)

Nez Allah Ta'ala ka farman hai:

Aur Tum Allah Ke Siwa Jin Ko Pukaarte Ho Wo To Khajoor Ki Ek (1) Guthli Ke Chilke Ke Bhi Maalik Nahi. Tum Agar Un Ko Pukaaro To Wo Tumhari Pukaar Nahi Sunte Aur Agar Ba-farz-e-Muhaal Sun Bhi Le'n To Tumhe'n Koi Jawaab Nahi De Sakte. Aur

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ ۚ مَا يَنبَلِكُونَ مِنْ  
قُطْمِيرٍ ۚ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا  
يَسْتَجِيبُوا لَكُمْ ۚ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ  
بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۚ

(Surah al-Faatir 35: 13-14)

Allah Ta'ala hi ne apne Rasoolo'n aur Auliya ki dushmano'n ke muqaabla mein madad kit hi. Baaz Dalaael mein makhlooq ki kamzori bhi bayaan hui hai. Aur ye saabit kiya gaya hai ke zinda hone mein bhi makhlooq ka koi ikhteyaar nahi. Balke Allah Azzowajal hi adm se wajood bakhshata hai aur usi ke hukm se insaan baghair kisi ikhteyaar ke wujood ke baad adm mein jaa pohonchta hai.

Lehaza makhlooq majboor-o-maqhoor\* hai, usey ek (1) haalat se doosri haalat mein laane aur le jaane waala Allah hi hai na ke maaboodaan-e-baatila. Wohi zindagi aur maut se do-chaar karta hai. Har shakhs fitri-taur par un umoor ka motarif\*\* hai. Allah Ta'ala ke qaadir hone ki ek (1) daleel ye bhi hai ke wo asma-e-husna aur sifaat-e-aaliya ka maalik hai. Uski zaat kaamil, aur azeem sifaat se muttasif hai. Har qism ka kamaal usi ko haasil hai. Uske kisi naam ya sifat mein koi naqs ya kami nahi.

\* T: (مَقْهُور) Qahar kiya gaya, jis par kisi ka ghazab naazil ho [RKT]

\*\* T: (مُعْتَرِف) Eteraaf karne waala, iqraar karne waala, maanne waala [RKT]

Qiyaamat Ke din Wo Tumhare Shirk Ka Inkaar Kare'nge Aur Allah Khabeer Ki Tarah Tumhe'n Koi Khabar Nahi De Sakta.<sup>121</sup>

Hazrat Anas رضي الله عنه se riwayat hai:

Nabi ﷺ ghazwa-e-uhud mein zakhmi ho gae aur aap ke agle chaar (4) daant shaheed kar diye gae jis par aap ne farmaya: "Wo qaum kise falaah paa sakti hai jis ne apne Nabi ko zakhmi kar diya hai".<sup>122</sup> To us par ye aayat: "(Aye Nabi ﷺ!) Is Maamle Mein Aap Ko Kuch Bhi Ikhteyaar Nahi.

شَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ  
وَكُسِرَتْ رِبَاعِيَّتُهُ، فَقَالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا  
نَبِيَّهُمْ؟ فَذَلْتُ: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.  
(Surah)

Aur Ibne Umar رضي الله عنه se riwayat hai ke unho'n ne Rasool Allah ﷺ se suna ke aap ne namaz fajr ki aakhri rakat mein rukoo se sar uthaaya to "سَمِعَ  
اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ke baad farmaya:

Ya Allah! Falaa'n aur falaa'n par laanat farmaai.

اللَّهُمَّ الْعَنِ فَلَانًا وَفُلَانًا.

(Saheeh Bukhari: At Tafseer: H4069, 4559;  
Musnad Ahmad: V2 P147)

To Allah Ta'ala ne ye aayat naazil farmaai:

(Aye Nabi ﷺ!) Is Maamle Mein Aap Ko Kuch Bhi Ikhteyaar Nahi.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.

(Surah Aale Imraan 3: 128)

<sup>121</sup> Allah Ta'ala ne farmaya ke ye log Allah Ta'ala ko chod kar jin Malaak, Ambiya, Rusul, aur Faut-shuda Saaleheen ya Jinnaat ko pukaarte hain, un mein se koi bhi khajoor ki guthli ke chilke tak ka bhi maalik nahi to ye log unhe'n kyou'n pukaarte aur un se haajaat kyou'n talab karte hain? Unhe'n chaahiye ke apne tamaam umoor mein sirf usi ko pukaare'n jo un tamaam umoor ka maalik aur tasarruf karne waala hai.

<sup>122</sup> Saheeh Muslim: Al Jihaad: H1791; Musnad Ahmad: V3 P99, 178

Aur ek (1) riwayat mein hai:

Aap Safiyya bin Umaiyya, Suhail bin Umro, aur Haaris bin Hishaam ke liye baddua kar rahe the. Tab ye aayat naazil hui ke: Aye Paighambar! Is maamle mein aap ko kuch bhi ikhteyaar nahi.<sup>123</sup>

يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ وَسُهَيْلِ بْنِ عَنَرٍ  
وَالْحَارِثِ بْنِ هِشَامٍ، فَكَرِهْتُ: لَيْسَ لَكَ مِنَ الْأَمْرِ  
شَيْءٌ.

(Saheeh Bukhari: Al Maghazi: H4070)

Saheeh Bukhari hi mein Abu Huraira رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ par ye aayat naazil hui:  
Aur Apne Qareebi Rishtedaaro'n Ko Daraaiye.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ.

(Surah ash-Shuara 26: 214)

To aap ne khade ho kar farmaya:  
Aye Jamaat-e-Quraish! Ya is tarah ka koi lafz farmaya, jannat ke ewaz apni jaano'n ka sauda kar lo. Allah Ta'ala ke yaha'n main tumhare kisi kaam na aasaku'nga. Aye Abbas bin Abdul Muttalib! Allah Ta'ala ke yaha'n main tumhare kisi kaam na aasaku'nga. Aye meri phoophi

يَا مَعْشَرَ قُرَيْشٍ! أَوْ كَلِمَةً تَخَوْهَا. إِشْتَرَوْا  
أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ  
بُنَ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا  
صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ  
شَيْئًا. وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، سَلِّينِي مِنْ مَالِي مَا  
شِئْتُ. لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا.

(Saheeh Bukhari: Al Wisaaya: H2753;

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<sup>123</sup> In ahadees se waazeh taur par ye saabit hota hai ke Nabi-e-Kareem ﷺ ki baadshaahat mein se kuch bhi ikhteyaar nahi rakhte the aur aap ne ye baat ki tableegh ki aur saaf-saaf bayaan bhi kar diya to phir aap ke alaawa aur kaun ho sakta hai jise ye ikhteyaar haasil ho? Chunache mmalaaika, ambiya, aur auliya-o-saaleheen se to bil-oola is baat ki nafi ho gai. Lehaza ghairullah ki taraf rujoo karne ki tamaam-tar soorate'n baatil hain aur ye zaroori hai ke ibaadat aur ibaadat ki tamaam anwaa yaane dua, isteghaasa (fariyaad), isteghaaza (panaah maangna), zibah aur nazr ka sazawaar sirf aur sirf ek (1) Allah ko thehraaya jaae, uske alaawa kisi ko nahi.

Safiyya! Allah Ta'ala ke yaha'n main tumhare kisi kaam na aasaku'nga. Aye meri beti Fatima! Mere maal mein se jo chaaho maang lo magar Allah Ta'ala ke yaha'n main tumahre kisi kaam na aasaku'nga.<sup>124</sup>

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<sup>124</sup> Ye hadees is baat ka waazeh suboot hai ke Nabi-e-Kareem ﷺ apne qaribi rishtedaaro'n ko bhi kuch nafaa nahi de sakte the. Haa'n, Allah ka paigham unhe'n zaroor pohoncha ya aur Allah ki taraf se sonpi gai azeem amanat (risaalat-o-nubuwwat) ka haq adaa kiya.

Rahi baat Allah ke azaab, saza aur uqoobat\* se bachaane ki! To yaad rahe! Allah Azzowajal ne apni makhlooq mein se kisi ko apni baadshaahat mein kuch ikhteyaar nahi diya. Wo sultanat-o-qudrat mein tanha aur kamaal, jamaal, aur jalaal mein yakta hai.

\* T: (عُقُوبَت) Gunaah ki saza, azaab, punishment [RKT]

## Masaael:

① Is baab mein Surah al-Aaraaf aur Surah Faatir ki mazkoora aayaat ki tafseer hai jin mein be-ikhtiyaar ko pukaarne se manaa kiya gaya hai.

② Gahzwa-e-uhud ka (mukhtasar sa) tazkira hai.

③ Is tafsee se saabit hua ke Syed-ul-Mursaleen ﷺ namaz mein qunoot-e-naazila padhte aur aap ke peeche Sahaba Ikraam ﷺ aameen kaha karte the.

④ Jin par baddua ki jaarahi thi wo bila-shubha kaafir the.

⑤ Un kuffaar ne Nabi ﷺ ke saath aisi badd-sulooki kit hi aur aap ko aisi eezaae'n di thee'n ke deegar kuffaar ne aisa na kiya tha. Masalan: Nabi ﷺ ko zakhmi karna, aap ke qatl ke dar-pe hona, aur musalman shuhada ka muthla<sup>125</sup> karna, haalaa'nke wo (shuhada) un kuffaar ke a'mm-zaad<sup>126</sup> aur rishtedaar bhi the. Unho'n ne us rishte ka bhi lehaaz na kiya.

⑥ Uske bawajood un kuffaar ki is badd-sulooki aur Nabi ﷺ ki un ke khilaaf baddua ke baad Allah Ta'ala ne farmaya ke:

Aye Paighambar ﷺ! Is Maamle Mein Aap Ko Kuch Bhi Ikhteyaar Nahi.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.  
(Surah Aale Imran: 128)

⑦ Balke Allah Ta'ala ye bhi farmaya ke: "Allah Ta'ala Ki Marzi Hai Wo Unhe'n Maaf Kar De Ya Azaab De".

Chunaache Allah Ta'ala ne unhe'n maaf kar diya aur wo imaan le aae.

⑧ Nuzool-e-Hawaadis ke mauqa par qunoot-e-naazila padhne ka suboot bhi milta hai.

⑨ Namaz mein jin logo'n par baddua ki jaae un ka aur un ke aaba-o-ajdaad ka naam bhi liya jaa sakta hai.

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<sup>125</sup> T: (مُثْلَهُ) (Bataur-e-saza ya inteqaam waghaira) Naak, kaan kaat daalna, laash ko maskh karna [RKT]

<sup>126</sup> T: (عَمَّ زَاد) Chacha-zaad, chacha ki aulaad [RKT]

⑩ Qunoot-e-naazila mein kisi makhsoos aadmi ka naam le kar us par laanat karna jaaez hai.

⑪ “وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ” ke nuzool ke mauqa par aap ka apne qareebi rishtedaaro’n ko bula kar ek-ek ko Allah Ta’ala ke azaab se daraane aur apni-apni najaat ki fikr karne ka bhi is baab mein bayaan hai.

⑫ Jab Nabi ﷺ ne tauheed ki daawat di to Nabi ﷺ ko “majnoon” kaha gaya. Isi tarah aaj bhi agar koi tauheed ki daawat de to usey bhi isi qism ki baato’n ka saamna karna padta hai.

⑬ Nabi ﷺ ne apne qareebi aur door ke rishtedaro’n se ye farmaya ke Allah Ta’ala ke yaha’n main tumhare kisi kaam na aasaku’nga. Hatta ke Nabi ﷺ ne yehi baat apni lakht-e-jigar Syeda Fatima-az-Zahra ؑ se bhi bis-saraahat<sup>127</sup> farma di. Nabi ﷺ Syed-ul-Mursaleen hone ke bawajood apni lakht-e-jigar aur Syeda Nisa-ul-Aalameen se farma rahe hain ke: “Main Allah Ta’ala ke yahaa’n tumhare kisi kaam na aasaku’nga”.

Aur hamara ye bhi imaan hai ke Nabi ﷺ ki zabaan-e-mubaarak se siwaae haq ke kuch nahi nikalta. In saraahato’n ki raushni mein aaj kal ke haalaat par ghaur kiya jaae ke is ghalat-fehmi (ke Allah ke yahaa’n Ambiya aur Saaleheen kuch kaam aasakte hain) mein awaam hi nahi, balke khawaas bhi muftala hain. To tauheed ki haqiqat munkashif<sup>128</sup> ho jaati hai aur ye bhi ayaa’n<sup>129</sup> ho jaata hai ke aaj-kal log deen se kis qadr door hain.

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<sup>127</sup> T: Saraahat ke saath [RSB]

<sup>128</sup> T: (مُنْكَشِف) Zaahir, aashkaar, waazeh [RKT]

<sup>129</sup> T: (عَيَان) Zaahir, khula hua, aashkaar [RKT]

## Baab 15: Farishto'n Par Allah Ta'ala Ki Wahee Ka Khauf

Jab Un Farishto'n Ke Dilo'n Se Ghabraahat Door Hoti Hai To Wo Ek-dosre Se Kehte Hain: Tumhare Rabb Ne Kya Farmaya? (Allah ke muqarrab farishte) Kehte Hain Ke Us Ne Haq Farmaya Hai Aur Wo Aali-muqaam Aur Buzurg-o-Bartar Hai.

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا  
فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا  
الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ.

(Surah Saba 34: 23)

Hazrat Abu Huraira رضي الله عنه se riwayat hai, Nabi ﷺ ne farmaya:

Jab Allah Ta'ala aasmaan par koi faisla saadir farmata hai to Allah Ta'ala ke farishte uske hukm-bardaari<sup>130</sup> mein you'n apne par maarte hain goya saaf patthar par naram zanjeer takraane ki jhankaar ho. Aur wo farman un farishto'n tak pohonch jaata hai, hatta ke jab un ke dilo'n se ghabraahat door hoti hai to wo ek-dosre se kehte hain: Tumhare Rabb ne kya farmaya? To (Allah Ta'ala ke muqarrab farishte) kehte hain ke: Usne jo kaha wo bar-haq hai aur wo aali-muqaam aur buzurug-o-bartar hai. Allah Ta'ala ki is baat ko shayateen chori-chupe sunne ki koshish karte hain".

Hadees ke raawi Sufiyan ne apne

إِذَا قَضَىٰ اللَّهُ الْأَمْرَ فِي السَّمَاءِ، صَرَبَتِ الْمَلَائِكَةُ  
بِأَجْنِحَتِهَا خُضْعًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى  
صَفْوَانٍ، يَنْفُذُهُمْ ذَلِكَ، حَتَّىٰ إِذَا فُزِعَ عَنْ  
قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ  
الْعَلِيُّ الْكَبِيرُ فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ،  
وَمُسْتَرِقُو السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ.

<sup>130</sup> T: (حُكْم بَرْدَارِي) Farmabardaari, taabedaari, itaa-at [RKT]



haath ko zara tedha aur ungliyo'n ko ek-dosre se juda-juda karke ishaara karte hue bataaya ke wo shayateen ek-dosre ke oopar sawaar ho jaate hain. Sab se oopar waala shaitaan jab koi baat sun leta hai to wo apne se neeche waale ko bata deta hai aur wo aage apne se neeche waale ko. Yaha'n tak ke aakhri (sab se neeche waala) shaitaan wo baat saahir ya kaahin ko bata deta hai. Kabhi to kaahin tak wo baat pohonchne se qabl hi shola (shihaab-e-saaqib) us shaitaan ko jala deta hai aur kabhi shole ke aan tak shaitaan usey baat bata chuka hota hai aur kaahin shaitaan ki taraf se suni hui baat ke saath sau (100) jhoot mila deta hai. Agar koi baat uski bataai hui baat ke mutaabiq ho jaae to log kehte hain ke kya falaa'n roz, falaa'n saahir ya kaahin ne aise hi nahi kaha tha? Chunache uski sirf us ek (1) baat ke sacche hone se us kaahin ya saahir ko saccha samajh liya jaata hai jo us ne aasmaan se suni hoti hai.<sup>131</sup>

وَصَفَّهُ سَفِيَّانٌ بِكَفِّهِ، فَحَرَفَهَا وَبَدَّدَ يَبْنَ أَصَابِعِهِ،  
فَيَسْخَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا  
عَلَى لِسَانِ السَّاجِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَذْرَكَهُ  
الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ  
يُذْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ، فَيُقَالُ: أَلَيْسَ  
قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيُصَدَّقُ  
بِتِلْكَ الْكَلِمَةِ الَّتِي سُبِعَتْ مِنَ السَّاءِ..

(Saheeh Bukhari: At-Tafseer: H4800)

<sup>131</sup> Farishto'n ko Allah Ta'ala ki khoob maarafat hai. Wo jaante hain ke Allah Ta'ala Jabbar, Jaleel, aur kaaenaat ka Maalik hai. Isi liye wo Allah Ta'ala se bohot ziyaada darte hain, kyonke wo Allah Ta'ala se ek (1)

Nawaas bin Sam-aan ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya:

Allah Ta'ala jab kisi baat ki wahee ka irada farmata hai aur us wahee ka takallum<sup>132</sup> farmata hai to uske khauf se tamaam aasmaano par dahshat aur kap-kapi taari ho jaati hai. Jab aasmaan waale us aawaaz ko sunte hain to behosh ho kar sajde mein gir padte hain. Sab se pehle Jibraeel ﷺ sar uthaate

إِذَا أَرَادَ اللَّهُ تَعَالَى أَنْ يُوحِيَ بِالْأَمْرِ تَكَلَّمَ بِالْوَحْيِ أَخَذَتِ السَّمَوَاتُ مِنْهُ رَجْفَةً، أَوْ قَالَ: رَعْدَةً شَدِيدَةً، خَوْفًا مِنَ اللَّهِ عَزَّوَجَلَّ، فَإِذَا سَمِعَ ذَلِكَ أَهْلُ السَّمَوَاتِ صَبَقُوا وَخَرُّوا لِلَّهِ سُجَّدًا، فَيَكُونُ أَوَّلَ مَنْ يَرْفَعُ رَأْسَهُ جِبْرِيلُ فَيَكَلِّمُهُ اللَّهُ مِنْ وَحْيِهِ بِمَا أَرَادَ، ثُمَّ يَمُرُّ جِبْرِيلُ عَلَى الْمَلَائِكَةِ، كُلِّمَا مَرَّ بِسَمَاءٍ سَأَلَهُ مَلَائِكَتُهَا مَاذَا قَالَ رَبُّنَا يَا

lahza\* ke liye bhi mustaghni\*\* nahi ho sakte. Allah Ta'ala ki sifaat ki mutaaddid taqismaat hain. Ek (1) taqseem ye hai ke Allah Ta'ala ki baaz sifaat jalaali hain aur baaz jamaali. Jalaali sifaat wo hain jin ki binaa par dilo'n mein Allah Ta'ala ka dar, khauf, aur rob paida hota hai. Aisi sifaat buniyaadi taur par sirf Allah Ta'ala ki hain, kyonke wo apni sifaat ke lehaaz se kaamil aur mukammal hai. Choo'nke wo apni sifaat mein har lehaaz se kaamil hai, is liye wohi ibaadat ka mustahiq hai.

\* T: (لَحْظَةً) Pal, lamha, a moment, a glance [RKT]

\*\* T: (مُسْتَعْنَى) Be-parwaah, be-niyaaz, be-fikr [RKT]

Iske bar-aks insaan jo ke uski makhlooq hain, apni sifaat ke lehaaz se naaqa aur kamtar hain. Ye agarche zinda hain, taaham un ki hayaat kaamil nahi, kyonke is hayaat ko maut ka aariza laahaq ho to insaan maiyyat (murda) ho jaata hai. Aur agar marz ka aariza laahaq ho to mareez ho jaata hai.

T: (عَارِضَةً) Marz, bimaari, rog, sickness, affection [RKT]

Ye har lehaazse kamzor, faqeer aur mohtaaj hain. Un ki sifaat mein kamaal nahi aur ye un ke naaqa, aajiz, Allah ke saamne majboor-o-bekas hone aur us ke parwarda hone ki daleel hai. Is liye logo'n par waajib hai ke wo ibaadat ka haqdaar bhi usi zaat ko thehraae'n jo kamaal ki sifaat aur jamaal-o-jalaal ke ausaaf se muttasif hai aur wo Allah Wahadahu hi ki zaat hai.

<sup>132</sup> T: (تَكَلَّمَ) Kalaam, bolna [RKT]

hain. Allah Ta'ala apni wahee mein se jo chahta hai un se kalaam farmata hai. Phir Jibraeel عليه السلام malaaike ke paas se guzarte hain. Jab bhi kisi aasmaan se un ka guzar hota hai to us aasmaan ke farishte un se poochte hain: Aye Jibraeel (1)! Hamare Rabb ne kya farmaya hai? To Jibraeel عليه السلام kehte hain: Us ne haq farmaya, wo aali muqaam aur buzurg-o-bartar hai. Phir tamaam farishte yehi baat dohraate hain. Phir Jibraeel عليه السلام us wahee ko jaha'n Allah Azzowajal ka hukm hota hai, waha'n pohoncha dete hain.

جِبْرِيلُ؟ فَيَقُولُ جِبْرِيلُ: قَالَ الْحَقُّ، وَهُوَ الْعَلِيُّ  
الْكَبِيرُ، فَيَقُولُونَ كُلُّهُمْ مِثْلَ مَا قَالَ جِبْرِيلُ،  
فَيَنْتَهِي جِبْرِيلُ بِالْوَحْيِ إِلَى حَيْثُ أَمَرَ اللَّهُ  
عَزَّوَجَلَّ.

(Tafseer Ibne Kaseer: V6 P504; Saheeh Ibne  
Khuzaima: Kitab ut Tauheed: H206)

## Masaael:

- ① Is tafseel se Surah Saba ki aayat number 23 ki tafseer hui, jis mein Allah Ta'ala ki wahee ke waqt farishto'n ki kaifiyat bayaan hui hai.
- ② Ibtal-e-shirk<sup>133</sup> ki daleel hai, bil-khusoos aise shirk ki jis ka taalluq saaleheen-e-ummat se hai aur is aayat ke mutaalliq kaha gaya hai ke ye aayat, dilo'n mein sajra-e-shirk<sup>134</sup> ki jado'n ko kaat phenkti hai.
- ③ Allah Ta'ala ke farman: "قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ" ki tafseer bhi hui.
- ④ Farishto'n ke sawaal ki wajah aur sabab bhi mazkoor hai.
- ⑤ Farishto'n ke sawaal par Jibraeel عليه السلام unhe'n jawaab dete hue kehte hain ke: "Allah Ta'ala ne ye farmaya hai".
- ⑥ Jab sab farishte behosh ho jaate hain to sab se pehle Jibraeel عليه السلام sar uthaate hain.
- ⑦ Choo'nke har aasmaan ke farishte Jibraeel عليه السلام se sawaal karte hain, is liye wo sab ko jawaab dete hain.
- ⑧ Behoshi aur ghashi tamaam aasmaano ke farishto'n par taari hoti hai.
- ⑨ Allah Ta'ala ke kalaam se aasmaan laraz jaate hain.
- ⑩ Allah Ta'ala ke hukm se Jibraeel عليه السلام hi Allah Ta'ala ki wahee ko manzil-e-maqsood par pohonchate hain.
- ⑪ Shayateen chori-chupe Allah Ta'ala ke kalaam ko sunne ki koshish karte hain.
- ⑫ Aur is maqsad ke liye wo ek-doosre par sawaar ho jaate hain.

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<sup>133</sup> T: (إِبْطَالِ شِرْكَ) Shirk ki tardeed karna, radd karna, baatil karna [RSB]

<sup>134</sup> T: (شَجَرَهُ شِرْكَ) Shirk ki imarat, shirk ka source waghaira [RSB]

- ⑬ Un shayateen par ek (1) shihaab (shola) choda jaata hai.
- ⑭ Baaz auqaat kaahin tak baat pohonchne se qabl hi shihaab (shola) us shaitaan ko jalaa kar khaakstar kar deta hai aur kabhi shihaab ke aane se pehle hi ye shaitaan apne insaani dost (kaahin, nujoomi) ko baat bata chuka hota hai.
- ⑮ Baaz auqaat kaahin ki bataai hui ek-aadh baat saheeh saabit ho jaati hai.
- ⑯ Aur kaahin us ek (1) saheeh baat ke saath sau (100) jhoot milaa deta hai.
- ⑰ Log kaahin ki jhooti baato'n ko mahez is liye durust maan lete hain ke uski ek (1) baat to saheeh thi, halaa'nke wo baat aasmaan se suni gai hoti hai.
- ⑱ Nufoos-e-insaani baatil ko bohot jald qubool kar lete hain. Dekhiye! Wo kaahin ki sirf us ek (1) baat ko madde-nazar rakhte hain aur uski ek-sau (100) ghalat baato'n ki taraf nahi dekhte.
- ⑲ Shayateen us ek (1) baat ko ek-dosre se haasil kar ke yaad kar lete hain aur usse baaqi jhooto'n ke saheeh hone par istedlaal karte hain.
- ㉑ Allah Ta'ala ki sifaat ka bhi isbaat hota hai. Jabke ashaaerah muattilah<sup>135</sup> in sifaat ke munkir hain.
- ㉒ Aasmaano par taari hone waali dahshat aur kapkapi Allah Ta'ala ke khauf se hoti hai.
- ㉓ Farithe Allah Ta'ala (ki azmat ke tasawwur se us) ke huzoor sajda-rez hote hain.

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<sup>135</sup> T: (أَشَاعِرُهُ مُعْظَلَةٌ)

<sup>136</sup> Saabeqa do (2) abwaab ke baad is masla ki az-hadd zaroorat thi. Kyouнке jo log Nabi ﷺ se fariyaade'n karte, ya deegar auliya-o-ambiya ke aage haath phailaate aur un se madad talab karte hain jab un ke saamne tauheed-e-ruboobiyyat ke Dalaael zikr kiye jaae'n to wo kehte hain ke ham bhi un tamaam baato'n ko maante aur un par eteqaad rakhte hain. Albatta ye tamaam buzurg Allah Ta'ala ke muqarrab hain aur Allah Ta'ala ke yahaa'n un ka martaba azeem aur buland hai aur jo shakhs in buzurgo'n ki taraf rujoo kare to ye buzurg uske haq mein sifaarish kare'nge aur Allah Ta'ala un ki sifaarish ko qubool farmaega.

Shaikh Muhammad bin Abdul Wahaab رحمه الله ne mushrikeen ki haalat aur un ke dalaael-e-baatela ko zehen mein rakhte hue farmaya ke jab unhe'n dalaael pesh kiye jaae'n to siwaae masla-e-shafaa-at ke unke paas koi daleel nahi rehti. Isi liye is masla ki wazaahat ke pesh-e-nazar mustaqil baab qaaem kiya hai.

Shfaa-at, sifaarish, aur dua ko kehte hain, koi shakhs jab you'n kahe ke main Nabi ﷺ ki shafaa-at ka talabgaar hoo'n to uski baat ka mafhoom ye hota hai ke wo Allah Ta'ala ke yahaa'n apne haq mein Rasool Allah ﷺ ki sifaarish aur dua chaahata hai. Goya sifaarish aur dua ki darkhwaast ko shafaa-at kehte hain.

Saabeqa Dalaael aur unke alaawa quran-o-sunnat ke deegar Dalaael jin se Allah Ta'ala ke alaawa kisi bhi ghair ko pukaarne ka ibtaal hota hai. In tamaam dalaael se ye bhi saabit hota hai ke jo log faut ho chuke aur us duniya se rukhsat ho chuke hain, unse shafaa-at ki darkhwaast karna bhi baatil hai. Pas faut-shuda se shafaa-at chaahna bohot bada shirk hai, albatta zinda aadmiyo'n se shafaa-at yaane dua karaana jaaez hai, kyouнке wo is duniya mein zinda maujood hain aur hamari darkhwaast ko poora karne ki qudrat rakhte hain. Allah Ta'ala ne zinda logo'n se dua karaane ki ijaazat di hai. Yehi wajah hai ke Nabi ﷺ ki zindagi mein baaz Sahaba رحمه الله aap ki khidmat mein tashreef laa kar dua ki darkhwaast kiya karte the. Yaad rahe ke har shafaa-at ka qubool hona zaroori nahi. Koi shafaa-at maqbool aur koi mardood (na-maqbool) bhi hoti hai. Maqbool hone ki chand sharaaet hain aur

Allah Ta'ala ka irshad hai:

Aur (aye Muhammad ﷺ!) Aap Is Quran Ke Zariye Un Logo'n Ko Naseehat Kare'n Jo Is baat Se Darte Hain Ke Apne Rabb Ke Saamne Is Haal Mein Pesh Kiye Jaa'e'n Ke Un Ka Allah Ke Siwa Koi Madadgaar Ya Sifaarishi Na Hota Ke Ye Log Allah Se Dar Jaa'e'n.<sup>137</sup>

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ.

(Surah al-Anaam 6: 51)

Nez farmaya:

(Aye Muhammad ﷺ!) Keh Deejiye Ke Har Qism Ki Shafaa-at

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا.

mardood hone ki bhi kuch wujuhaat hain. Al-gharz quran-o-sunnat se shafaa-at ki do (2) qisme'n saabit hain. Shafaa-at-e-manfiya (ghair maqboola) aur shafaa-at-e-musbita (maqboola).

Manfi shafaa-at (ghair-maqbool) wo hai jis ki Allah Azzowajal ne mushrikeen ke haq mein nafi ki hai. Jaisa ke Shaikh Muhammad bin Abdul Wahaab رحمه الله ne iski sab se pehli daleel Surah al-Anaam ki aayat 51 pesh ki hai.

<sup>137</sup> Ye wo shafaa-at hai jis ki ahle tauheed ke siwa tamaam ke haq mein nafi ki gai hai. Ahle tauheed ke haq mein shafaa-at qubool hone ki chand sharaaet hain:

① Shafaa-at karne waale ke liye Allah Ta'ala ki taraf se shafaa-at ki ijaazat.

② Shafaa-at karne waale aur jis ke haq mein sifaarish ki jaae, dono ke liye Allah ki raza aur khushnoodi. Goya asal sifaarishi Allah Ta'ala ki zaat hai. Uske siwa koi aur nahi. Is liye Musannif رحمه الله ne iske baad doosri aayat

Keh Deejiye, Saari Sifaarish Allah Hi Ke Ikhteyaar Mein Hai.\*.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا.

\* T: Ye tarjuma maine Ahsan ul Bayan, Darussalam se liya hai [RSB] Bayaan ki hai.

Allah Hi Ke Ikhteyaar Mein Hai.

(Surah az-Zumar 39: 44)

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Kaun Hai Jo Allah Ke Huzoor Uski Ijaazat Ke Baghair Sifaarish Kar Sakey.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.

(Surah al-Baqara 2: 255)

Nez irshad hai:

Aur Aasmaano Mein Kitne Hi Farishte Hain Jin Ki Sifaarish Kuch Bhi Faaeda Nahi De Sakti, Magar Baad Uske Ke Allah Ke Allah Jis Ke Haq Mein Shafaa-at Ki Ijaazat De Aur Pasand Kare.<sup>139</sup>

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى.

(Surah an-Najm 53: 26)

<sup>138</sup> Yaane har qism ki shafaa-at (sifaarish) Allah Ta'ala ki milkiyat hai. Dar-haqiqat ahle imaan aur ghair-ahle-imaan, sab ka Allah Ta'ala ke siwa koi madadgaar ya sifaarishi nahi. Balke shafaa-at Allah Azzowajal ki ijaazat aur razamandi hi se hogi. Aur choo'nke koi shafaa-at mazkoora baala sharaaet ke saath hi mufeed ho sakti hai is liye Musannif ﷺ ne iske baad do (2) mazed aayaat bayaan ki hain.

<sup>139</sup> Pehli aayat: "مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ" mein ijaazat ki qaid aur shart hai. Yaane mmalaaika, ambiya, aur Allah ka qurb paane waalo'n mein se koi bhi uski ijaazat ke baghair shafaa-at na kar sakega. Allah Ta'ala hi shafaa-at ka maalik hai aur wohi uski taufeeq bakhshne waala hai.

Isi tarah doosri aayat: "إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى" mein bhi yehi irshad hai ke wo shafaa-at karne waalo'n mein se jise chaahega ijaazat bakhshega aur shafaa-at karne waale ke qaul se aur jis ki shafaa-at ki jaaegi usse raazi hone ke baad shafaa-at ki ijaazat hogi.

Shafaa-at ki mazkoora baala shuroot se ye baat saait hui hai ke makhlooq ke saath husool-e-shafaa-at ki gharz ki taalluq qaaem karna aur ye eteqaad rakhna ke Allah ke yahaa'n ise is qadr muqaam-o-martaba haasil hai ke ye az-khud shafaa-at ka ikhteyaar rakhta hai, qat-an durust nahi. Yehi eteqaad mushrikeen ka apne maaboodaan-e-baatila ke baare mein hota hai ke wo laaziman un ki shafaa-at kare'nge



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aur Allah Ta'ala un ki shafaa-at ko radd bhi nahi karega.

Zer-e-nazar aayaat mein mushrikeen ke usi daawa ka ibtaal aur nafi hai ke Allah Ta'ala ki ijaazat aur jis ki shafaa-at maqsood hai uske mutaalliq Allah ki razamandi ke baghair bhi koi shafaa-at kar sakta hai. Jab ye baat saabit ho chuki ke Allah Ta'ala ke siwa koi doosra shafaa-at ka maalik nahi aur jo koi bhi kisi ki shafaa-at karega to Allah ke izn aur ijaazat hi se kar sakega to phir makhlooq ke saath us ki shafaa-at ke husool ke liye lagao rakhna kaise durust hua? Taalluq-o-lagao to mahez usi ke saath hona chaahiye jo shafaa-at ka haqiqi maalik hai.

Qiyaamat ke din Nabi-e-Kareem ﷺ yaqeenan shafaa-at kare'nge, lekin ham us shafaa-at ke husool ki darkhwaast kisse kare'n? Sirf Allah Wahdahu se aur you'n dua kare'n ke: Ya Allah! Hame'n apne Nabi ﷺ ki shafaa-at naseeb farma, kyoumke Allah Rabbul Izzat hi Nabi-e-Kareem ﷺ ko taufeeq bakhshiga aur aap ke dil mein ilhaam karega ke falaa'n-falaa'n ke haq mein shafaa-at kare'n aur ye shafaa-at unhi logo'n ke haq mein hogi jinho'n ne Allah Ta'ala se Nabi-e-Kareem ﷺ ki shafaa-at ke husool ki dua ki hogi.

Isi liye Musannif رحمه الله ne iske baad Surah Saba ki ye aayat bayaan ki hai:

(Aye Muhammad ﷺ!) In Mushrikeen Se Keh Deejiye Ke Allah Ke Siwa Tum Jin Ko Maabood Samajhte Ho, Unhe'n Pukaar Kar Dekho, Wo To Aasmaan-o-Zameen Mein Ek (1) Zarra Ke Bhi Maalik Nahi. Zameen-o-Aasmaan Ki Milkiyyat Ya Takhleeq Mein Un Ka Koi Hissa Nahi. Aur Na Un Mein Se Koi Allah Ka Madadgaar Hai. Aur Allah Ke Huzoor Kisi Ke Liye Koi Sifaarish Mufeed Nahi Hogi, Magar Uske Liye Jis Ke Haq Mein

قُلْ اَدْعُوا الَّذِيْنَ رَعَيْتُمْ مِّنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ  
مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ وَمَا لَهُمْ  
فِيْهٖمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظٰهِرٍ وَلَا  
تَنْفَعُ الشَّفَاعَةُ عِنْدَآ اِلَّا لِمَنْ اٰذِنَ لَهُ.

(Surah Saba 34: 22-23)

(Aye Nabi!) Aap Keh Deejiye Unhe'n Pukaaro Jinhe'n Tum Ne Allah Ke Siwa (maabood) Khayal Kiya Tha, Wo Aasmaano Aur Zameeno'n Mein Zarra Baraabar Ikhteyaar Nahi Rakhte, Aur Na Unka In Dono Mein Koi Hissa Hai Aur Na Un Mein Se Is (Allah) Ka Madadgaar Hi Hai. Aur Uske Yahaa'n Sirf Us Shakhs Ki Sifaarish Nafaa Degi Jise Allah Ijaazat Dega. Hatta Ke Jab Unke Dilo'n Se Ghabraahat Door Kardi Jaati Hai To (baaham) Kehte Hain: Tumhare Rabb Ne Kya Kaha Hai? Wo Kehte Hain: Haq (sach kaha) Aur Wo Bohot Buland, Bohot Bada Hai.

قُلْ اَدْعُوا الَّذِيْنَ رَعَيْتُمْ مِّنْ دُوْنِ اللّٰهِ لَا  
يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ وَمَا  
لَهُمْ فِيْهٖمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظٰهِرٍ.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَآ اِلَّا لِمَنْ اٰذِنَ لَهُ حَتّٰى  
اِذَا فُزِعَ عَنۢ قُلُوْبِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ قَالُوْا  
الْحَقُّ ۚ وَهُوَ الْعَلِىُّ الْكَبِيْرُ

(Surah Saba 34: 22-23)

Shaikh-ul-Islam Abul Abbas Ibne Taimiyya ﷺ farmate hain:

Allah Ta'ala ne apne alaawa tamaam makhlooq se un baato'n ki nafi kardi jin se mushrikeen istedlaal kiya karte the. Masalan, us ne is baat ki nafi ki hai ke kisi ko zameen-o-aasmaan mein kisi qism ki qudrat, kulli<sup>141</sup> ya juzuwi<sup>142</sup> ikhteyaraat ho'n, ya koi Allah Ta'ala ka muaawin<sup>143</sup>

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<sup>140</sup> Is aayat mein teen (3) ahwaal\* zikr hue hain:

\* T: (أحوال) Haal, haalate'n, kaifiyate'n, soorat-e-haal [RKT]

① Allah Ta'ala ne hukm diya hai ke ye log Allah Ta'ala ke alaawa jin buzurgo'n ko saaheb-e-ikhteyaar samajhte hain un ko pukaar kar to dekhe'n, kya wo zameen-o-aasmaan mein kisi bhi cheez ke ba-zaat-e-khud maalik hain? Yaane wo to be-basi, be-ikhteyaar, aur be-kas hain, aur kisi bhi cheez ke maalik-o-mukhtaar nahi.

② Allah ne waazeh farmaya ke ye buzurg is kaaenaat mein, tadbeer-e-umoor mein, zameen-o-aasmaan ki milkiyyat mein, ya kisi bhi amr mein Allah ke shareek ya saajhi nahi hain, aur un mein se koi bhi Allah ka wazeer, musheer ya madadgaar nahi.

③ Un logo'n ka aqeeda tha ke wo is zo'm\* ka shikaar the ke un ke maaboodaan-e-baatila Allah Ta'ala ke yahaa'n sifaarish ke maalik hain.

\* T: (رُغم) Gumaan, zann, presumption [RKT]

Allah Ta'ala ne un ke is aqeeda ka bhi ibtaal kiya aur farmaya:

Allah Ta'ala Ke Yahaa'n Sifaarish  
Usi Ke Haq Mein Mufeed Hogi Jis  
Ke Haq Mein Sifaarish Karne Ki  
Wo Khud Ijaazat De Ga.

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ.  
(Surah Saba 34: 23))

Jab ye baat hatmi hai to phir Allah Ta'ala kise sifaarish karne ki ijaazat de ga? Aur kis ke liye pasand karega ke wo sifaarish kare? Aur kis ke haq mein raazi hoga ke uski sifaarish ki jaae? In teeno sawaalo'n ka jawaab Shaikh-ul-Islam Ibne Taimiyya ﷺ ke kalaam mein maujood hai.

<sup>141</sup> T: (كُلِّ) Kul, poora, entire [RSB]

aur madadgaar ho, albatta sifaarish ho sakti hai. Magar wo bhi sirf usi ke liye mufeed hogi jis ke haq mein sifaarish ki ijaazat khud Allah Ta'ala de ga jaise usne farmaya:

Aur Wo Kisi Ke Haq Mein  
Sifaarish Nahi Kar Sake'nge Bajuz  
Uske Jisse Allah Raazi Ho.

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرَادُوا

(Surah al-Ambiya 21: 28)

Pas wo sifaarish jiske mushrikeen qaael hain qiyaamat de din maadood<sup>144</sup> ho gi, jaisa ke Quran-e-Majeed ne iski nafi aur inkaar kiya hai aur Rasool Allah ﷺ ne apne baare mein farmaya hai ke: Aap qiyaamat ke din Allah Ta'ala ke saamne pesh ho kar fauran sifaarish ki bajaae Allah Ta'ala ke huzoor sajda-rez ho'nge aur uski hamd-o-sana kare'nge. Us ke baad aap se kaha jaaega ke apna sar uthaae'n aur baat kare'n, aap ki baat suni jaaegi. Aap sawaal kare'n, aap jo maange'nge aap ko diya jaaega. Aap sifaarish kare'n, aap ki sifaarish qubool ki jaaegi.

Hazrat Abu Huraira رضي الله عنه arz kiya: Rasool Allah ﷺ! Sab se ziyaada khush-naseeb kaun hai jo aap ki sifaarish ka haqdaar hoga? Aap ne farmaya: *"Jis ne khuloos-e-dil se kalma-e-tauheed "لَا إِلَهَ إِلَّا اللَّهُ" ka iqraar kiya".* Yaaen ye sifaarish Allah Ta'ala ki ijaazat se sirf khuloos-e-dil se kalma padhne waalo'n ko haasil hogi aur mushrikeen ke haq mein sifaarish ki ijaazat nahi di jaaegi.

Iska mafhoom ye hua ke Allah Ta'ala sirf mukhliseen ahle tauheed par apna khusoosi fazal farmaega aur jin ko sifaarish ki ijaazat de ga unki dua (sifaarish) ke natije mein ahle tauheed ki maghfirat farmaega aur is tarah sifaarish karne waale (Rasool Allah ﷺ) ka ikraam farmaega, aur Aap ﷺ *"muqaam-e-mahmood"* se sarfaraaz ho'nge. Pas jis shafaa-at ka quran ne inkaar kiya hai usse wo shafaa-at muraad hai jis mein Allah ke saath shirk ho. Yehi wajah hai ke Allah Ta'ala ne mutaaddid muqamaat par apni ijaazat se shafaa-at ka isbaat kiya hai aur Nabi-e-

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<sup>142</sup> T: (جُزْءِي) Thoda sa, kuch, portion [RKT]

<sup>143</sup> T: (مُعَاوِن) Madadgaar, saath dene waala [RKT]

<sup>144</sup> T: (مُعْدُوم) Ghair-maujud, ghaayab, extinct [RKT]

Kareem ﷺ ne saaf-saaf farmaya hai ke shafaa-at sirf ahle tauheed aur ahle ikhlaas ke liye hogi.<sup>145</sup>

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<sup>145</sup> Mushrikeen ka eteqaad tha ke Allah Ta'ala ki ijaazat aur razamandi ke baghair shafaa-at ka husool mumkin hai, kyonke un ka khayaal tha ke shafaa-at karne waala ba-zaat-e-khud shafaa-at ka maalik hota hai. Quran ne is baat ki nafi ki, ke jis shafaa-at ke ummeedwaar aur talabgaar mushrikeen hain wo qiyaamat ke roz hargiz haasil nahi ho sakegi, jabke mazkoora-baala shuroot ke saath shafaa-at ka husool mumkin hoga, jaisa ke kitab-o-sunnat mein iska isbaat hai.

Nabi-e-Kareem ﷺ shafaa-at ke liye Allah ke huzoor haazir ho'nge to fauran shafaa-at karne ke bajaae sajda-rez ho'nge aur Allah ki tahmeed-o-taqdees kare'nge. Phir Allah Azzowajal farmaega: Sar uthaae'n aur baat kare'n, aap ki baat suni jaaegi. Sawaal kare'n jawaab inaayat kiya jaaega. Shafaa-at kare'n, qubool hogi.

Ye Allah ki taraf se ijaazat ke kalimaat ho'nge. Ijaazat Nabi-e-Kareem ﷺ ko bhi milegi aur doosro'n ko bhi. Lekin koi bhi ibteda mein shafaa-at nahi karega, balke pehle Allah se shafaa-at ki ijaazat maange'nge to ijaazat milegi. Kyonke unhe'n Allah ki taraf se shafaa-at ka ikhteyaar to haasil hai, lekin shafaa-at ka haqiqi maalik sirf Allah Rabbul Izzat hi hai. Chunache Allah ki razamandi aur shafaa-at ki ijaazat milne ke baad Nabi-e-Kareem ﷺ jin ke haq mein shafaa-at kare'nge wo ahle tauheed aur ahle ikhlaas hi ho'nge. Mushrikeen ko ye shafaa-at naseeb na hogi.

Isse maaloom hua ke faut-shudgaan, ambiya-o-rusul, aur saaleheen ki taraf rujoo karne waala aur un se shafaa-at ka khwast-gaar\* mushrik hai, kyonke wo ghairullah se dua karta aur usey pukaarta hai, jabke wo ba-zaat-e-khud shafaa-at ke maalik hi nahi. Allah ki taraf se ijaazat aur razamandi ke baad unhe'n shafaa-at ka haq haasil hoga.

\* T: (خواست گار) Darkhwast karne waala, talabgaar, ummeedwaar, taalib [RKT]

Leahza jis shakhs ne kisi faut-shuda se shafaa-at ki darkhwaast ki, us ne Allah ke saath shirk ka irtekaab kar ke apne aap ko Shafaa-at-e-Mustafa ﷺ se mehroom kar liya.

Bil-aakhir Allaz Azzowajal shafaa-at ke waaste se ahle tauheed ki

maghfirat farmaega aur ye shaafe (shafaa-at karne waale) ki taazeem-o-ikraam aur us par Allah ki khusoosi rahmat ke izhaar ke liye hoga. Dar-haqiqat ye Allah ka faza hi hoga ke khud shafaa-at ki ijaazat de kar usey qubool farmaega. Shaafe (shafaa-at karne waale) par ye fazal us soorat mein hoga ke usey shafaa-at ka haq de kar ikraam-o-ezaaz se nawaazega aur mashfoo-lahu (jis ke haq mein shafaa-at ki jaaegi) par ye fazal is tarah se hoga ke us par rahem farma kar uske haq mein shafaa-at qubool farmaega.

Ahle aql-o-daanish ke liye ye Dalaael Allah ki azmat ka waazeh suboot hain ke wo apni shahenshaahi mein yakta hai. Shafaa-at ka mukammal ikhteyaar usi ke paas hai aur saare ke saare nizaam ka shah-e-haqeeqi bhi wohi hai. Lehaza zaroori hai ke sahfaa-at ki ummeed mein bhi dil usi ki taraf maael ho'n.

Quran-e-Majeed ne is shafaa-at ki nafi ki hai jis mein shirk ho, jaisa ke Allah Azzowajal ka farman hai:

Qiyaamat Ke Roz Allah Ta'ala Ke  
Siwa Koi Madadgaar Hoga Na  
Sifaarishi.

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ  
(Surah al-Anaam 6: 51)

Is aayat mein us shafaa-at ki nafi ki gai hai jis mein shirk ki aamezish ho, yaane jis qism ki shafaa-at ka eteqaad mushrikeen rakhte hain wo qiyaamat ke roz bilkul maadood hogi. Is tarah mushrikeen ke haq mein shafaa-at ki nafi hai, kyonke Allah Ta'ala un se raazi hi na hoga. Jab ye baat saabit ho chuki ke shafaa-at ka haqdaar wohi thehrega jis par Allah Azzowajal ne inaam kiya aur usey taufeeq bakhshi ke usne Allah ki azmat ko jaana pehchaana aur apna dili lagao usi ke saath rakha, uske alaawa kisi ki taraf us ka qalbi mailaan na hua to phir shirk-e-akbar ke murtakib har shakhs ke haq mein shafaa-at ki nafi hogai, kyonke shafaa-at ahle ikhlaas par Allah ka khusoosi fazal hoga. Allah Ta'ala ne mutaaddid muqaam par izn\* aur ijaazat ki shart ke saath shafaa-at ka isbaat kiya hai.

\* T: (إِذْنٌ) Ijaazat, hukm [RKT]

Izn ki do (2) qisme'n Hain: ① Izn-e-Kooni ② Izn-e-Sharai

Izn-e-Kooni ka matlab ye hai ke ye mumkin hi nahi ke jise shafaa-at ki

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ijaazat ho wo shafaa-at kar sakey jab tak ke Allah ki taraf se usey ijaazat na mil jaae. Jab tak Allah usey shafaa-at karne se rok rakhega us waqt tak wo shafaa-at kar sakega na uski zabaan shafaa-at ke liye harkat mein aasakegi.

Aur izn-e-sharai ka matlab ye hai ke shafaa-at mein shirk na ho aur jis ke haq mein shafaa-at hogi wo mushrik bhi na ho.

Albatta is hukm-e-aam se Nabi-e-Kareem ﷺ ke chacha Abu Taalib mustasna\* hain, kyonke un ke baare mein Nabi ﷺ shafaa-at kare'nge aur ye shafaa-at jahannum se rihaai kin ahi, balke takhfeef-e-azaab ke liye hogi aur ye sirf Nabi ﷺ ka khaassa\*\* hai. Allah Rabbul Izzat hi ne aap ki taraf ye wahree ki aur wohi aap ko ijaazat bakhshega ke aap unke haq mein shafaa-at kar sake'nge.

\* T: (مُسْتَثْنَى) Alag, judaa [RKT]

\*\* Khaassa T: (خَاصَّة) Wo wasf jo kisi ek (1) hi shae mein liya jaae, khaasiyat [Rektha]

Is saari tafseel se waazeh hua ke muftade-een aur ghairullah se taalluq rakhne waalo'n ke dilo'n mein jis shafaa-at ka gumaan aur khayaal hai wo baatil hai. Aur un ka ye qaul:

Ye Hastiyaa'n Allah Ke Yahaa'n  
Hamare Haq Mein Shafaa-at  
Kare'ngi.

وَهُوَ لَا يَشْفَعُ عِنْدَ اللَّهِ.

(Surah az-Zumar: 44)

Bhi baatil hai, kyonke shafaa-at to sirf ahle ikhlaas ke haq mein nafa-bakhsh hogi aur ye log to hamesha ghairullah se shafaa-at maangte aur ghairullah hi se sawaal karte rahe. Yehi un ki shafaa-at se mehroom ho jaane ki alaama aur nishaani hai.

Is saare baab ka khulaasa ye hua ke ahle-khurafaat aur mushrikeen ka ghairullah se shafaa-at ki ummeed rakhna unke haq mein behtar nahi, balke nuqsan-dah hoga. Kyonke wo ghairullah se shafaa-at ki ummeed rakh kar haqeeqi shafaa-at se mehroom ho gae aur unki ye ummeed bhi aisi thi ke Allah ne shar-an uski ijaazat hi nahi di, ke wo shirkiya shafaa-atke khwahishmand ho'n aur ghairullah ki taraf rujoo kare'n aur unke dil ghairullah ki taraf maae'n ho'n.

## Masaael:

- ① Is baab mein chand aayaat-e-quraaniya ki tafseer bayaan ki gai hai.
- ② Ghair-maqbool shafaa-at ki bhi wazaahat hui.
- ③ Aur maqbool shafaa-at ka bayaan bhi hua.
- ④ Shafaa-at-e-kubra ka zikr bhi hai jiski ijaazat Nabi ﷺ ko milegi. Usi ko *muqaam-e-Mahmood* bhi kehte hain.
- ⑤ Nabi ﷺ kis tarah shafaa-at kare'nge? Nabi ﷺ jaate hi shafaa-at nahi kare'nge, balke sab se pehle Allah Ta'ala ke huzoor sajda-rez ho'nge. Phir ijaazat milne par shafaa-at kare'nge.
- ⑥ Kaunsa aadmi shafaa-at ka sab se ziyaada haqdaar hoga? Wo jo khusloos-e-dil se kalma-e-tauheed *Laa Ilaaha Illallah* "لَا إِلَهَ إِلَّا اللَّهُ" ka iqraar kare.
- ⑦ Mushrikeen ko ye shafaa-at haasilna ho sakegi.

Shafaa-at ki haqiqat bhi waazeh hui ke dar-asl ye bhi Allah Ta'ala ki rahmat ka ek (1) andaaz hai. Jin ko shafaa-at karne ki ijaazat di jaaegi ye unke liye ezaaz aur izzat-afzaai ka baais hogi aur jin ke haq mein ki jaaegi ye un ke liye Allah Ta'ala ki khusoosi rahmat aur meherbaani saabit hogi.



## Baab 17: Hidaayat Dena Sirf Allah Ta'ala Ke Ikhteyaar Mein Hai

Allah Ta'ala ne farmaya:

(Aye Muhammad ﷺ!) Yaqeenan Aap, Jise Chaahe'n Hidaayat Nahi De Sakte, Lekin Allah Jise Chaahe Hidaayat Deta Hai Aur Wo Hidaayat Paane Waalo'n Ko Khoob Jaanta Hai.<sup>146</sup>

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.  
(Surah al-Qasas 28: 56)

<sup>146</sup> Hidaayat ki do (2) qisme'n hain: ① Hidaayat-e-Taufeeqi ② Hidaayat-e-Dalaalat

Hidaayat-e-Taufeeqi: Isse muraad ye hai ke Allah apne kisi bande ke dil mein hidaayat qubool karne ka jazba paida kar de. Insaano ke qubool Allah ke tasarruf mein hain, wo unhe'n jidhar chaahe pherta rehta hai. Dilo'n mein hidaayat qubool karne ka jazba bhi Allah hi paida karta hai. Ye muaamala uske alaawa kisi ke ikhteyaar mein nahi, hatta ke koi Nabi bhi apni marzi se jise chaahe musalman ya hidaayat-yaaftha nahi bana sakta. Nabi ﷺ ke rishtedaaro'n mein sab se ziyaada aap ka saath dene waale Abu Taalib the, lekin uske baawajood aap unhe'n hidaayat ki taufeeq na de sake.

Hidaayat-e-Dalaalat: Isse siraat-e-mustaqeem ki taraf logo'n ki rehnumaai karna muraad hai, jaisa ke Nabi ﷺ aur deegar tamaam ambiya-o-rusul aur har daai-e-haq logo'n ki rehnumaai karta raha.

Jaisa ke Allah Ta'ala ne farmaya:

Aap To Mahez (un logo'n ko Allah ki naafarmani se) Daraane waale hain Aur Har Qism Ka Koi Na Koi Haadi Zaroor Hota Hai.

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.  
(Surah ad-Dahr 13: 7)

Nez, Allah Ta'ala ne Nabi ﷺ farmaya:

Aur Yaqeenan Aap, Logo'n Ki Seedhi Raaste Ki Taraf Rehnumaai Karte Hain.

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ.  
(Surah ash-Shoora 42: 52)

Saheeh Bukhari mein Saeed bin Musaiyyib رضي الله عنه apne waalid Musaiyyib رضي الله عنه se riwayat karte hain: Jab Abu Taalib ki wafaat ka waqt qareeb aaaya to Rasool Allah ﷺ tashreef laae. Waha'n Abdullah bin Abi Umaiyya aur Abu Jahal bhi baithe the: Nabi ﷺ ne farmaya:

Chacha jaan! Kalma “لَا إِلَهَ إِلَّا اللَّهُ”  
 ka iqraar kar lo, taake main usi  
 kalma ko Allah Ta'ala ke yahaa'n  
 tumhare haq mein bataur-e-  
 daleel pesh kar saku'n.

Wo dono (Abdullah bin Abi Umaiyya aur Abu Jahal) bole: Kya tum Abdul Muttalib ke deen ko chod do ge? Nabi ﷺ bhi aur wo dono sardaar apni-apni baat ko dohrate rahe. Bil-aakhir Abu Talib ne kaha main Abdul Muttalib ke mazhab par qaaem hoo'n aur us ne “لَا إِلَهَ إِلَّا اللَّهُ” ka iqraar karne se inkaar kar diya. Nabi ﷺ ne farmaya:

Jab tak mujhe manaa na kiya  
 gaya main zaroor tumhare liye  
 maghfirat ki dua karta rahu'nga.

Us par Allah Ta'ala ye aayat naazil farmaai:

Nabi Aur Ahle Imaan Ko Zaba  
 Nahi Ke Wo Mushrikeen Ke Liye  
 Maghfirat Ki Dua Kare'n Khwah  
 Wo Un Ke Rishtedaar Hi Kyou'n

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
 لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ.

Yaane aap mukhtalif Dalaael aur mukhtalif andaaz se logo'n ki siraat-e-mustaqeem ki taraf rehnumaai karte hain, jo mo'jizaat aur aise pukhta dalaael se muaiyyid\* hai jo aap ke sidq par shaahid aadil hain.

\* T: (مُؤَيَّد) Taaeed karne waala, madadgaar, muaawin, himaayati [RKT]

Jab Muhammad ur Rasool Allah ﷺ jaisi Jaleel-ul-qadr aur azeem-ush-shaan hasti se hidaayat-e-taufeeq ki nafi ho gai to phir tamaam ahem muaamalaat, hidaayat, maghfirat, raza, buraaiyo'n se doori aur bhalaaiyo'n ke husool ke liye bhi Allah Azzowajal ke alaawa kisi doosre ke saath dili taalluq rakhna baatil hai.

Na Ho'n.

Aur Allah Ta'ala ne Abu Talib ke baare mein ye aayat naazil farmaai:

(Aye Muhammad ﷺ!) Bila-shubha Aap Jise Chaahe'n Hidaayat Nahi de Sakte. Lekin Allah Jise Chaahe Hidaayat Deta Hai Aur Wo Hidaayat Qubool Karne Waalo'n Ko Khoob Jaanta Hai.<sup>147</sup>

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

(Surah al Qasas 28: 56)

Saheeh Bukhari: At Tafseer: H4772; Saheeh )

Muslim: Al Imaan: H24)

<sup>147</sup> "لَا سْتَغْفِرَنَّ" mein laam (ل) qasam ka hai. Yaane Allah ki qasam! Main zaroor maghfirat ki dua karu'nga aur Nabi ﷺ ne haqeeqatan apne chacha ke haq mein maghfirat ki dua ki bhi, lekin kya Nabi ﷺ ki dua ne aap ke chacha ko koi faaeda pohonchaya? Nahi! Kyouнке wo mushrik tha. Mushrik ke haq mein istighfaar aur shafaa-at qat-an mufeed nahi. Nabi ﷺ ko bhi ye ikhteyaar nahi ke wo kisi mushrik ke gunaaho'n ki maafi mein usey kuch nafaa de sake'n. Ya koi shakhs agar shirk ka irtekaab karte hue aap ki taraf rujoo kare to aap uski pareshani ko door karke ya bhalaai pohoncha kar uske kuch kaam aasake'n. Isi liye aap ne farmaya:

Allah ki qasam! Jab tak mujhe roka na gaya.....

لَا سْتَغْفِرَنَّ لَكَ. مَا لَمْ أُنْهَ عَنْكَ....

Chunache Allah Ta'ala ne ye aayat naazil farmaai:

Nabi Aur Ahle Imaan Ko Zeba nahi Ke Wo Mushrikeen Ke Liye Maghfirat Ki Dua Kare'n Khwah Wo Un Ke Rishtedaar Hi Kyou'n Na Ho'n, Jabke Ye Waazeh Ho Chuka Ho Ke Wo Jahannumi Hain.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ.

(Surah at-Tauba 9: 113)

Is aayat se ye baat bilkul ayaa'n hai ke Allah Ta'ala ne apne Nabi ﷺ ko mushrikeen ke liye maghfirat ki dua karne se manaa farmaya hai. Ab is soorat mein agar ye farz kar liya jaae ke Nabi ﷺ aalam-e-barzakh mein

## Masaale:

- ① Is baab mein aayat-e-karima: “إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ” ki tafseer hai.
- ② Aayat-e-karima: “مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ” ki tafseer aur shaan-e-nuzool bhi bayaan hua hai.
- ③ Kalma-e-tauheed “لَا إِلَهَ إِلَّا اللَّهُ” ka zabaan se iqraar zaroori hai. Is mein ilm ke un daawe-daaro’n ki tardeed hai jo mahez dili-maarafat ko kaafi samajhte hain.
- ④ Jab Nabi ﷺ ne apne chacha se “لَا إِلَهَ إِلَّا اللَّهُ” padhne ko kaha to Abu Jahal aur uske saathi jaante the ke Nabi ﷺ ki isse kya muraad hai? Isi liye wo Abu Talib ko Abdul Muttalib ke mazhab par qaaem rehne ki talqeen karte rahe. Allah Ta’ala un logo’n ka bura kare jin ki nisbat Abu Jahal asal deen “لَا إِلَهَ إِلَّا اللَّهُ” ke mafhoom ko behtar jaanta tha.
- ⑤ Nabi ﷺ ne apne chacha ko musalman karne ki poori-poori koshish kit hi.
- ⑥ Jo log Abu Talib aur uske aslaaf ko musalman samajhte hain, is mein unki bhi tardeed hai.
- ⑦ Nabi ﷺ ne Abu Talib ke haq mein maghfirat ki dua ki, magar Allah Ta’ala ne na sirf uski maghfirat nahi ki, blake Nabi ﷺ ko msuhrikeen ke liye dua karne se bhi rok diya.
- ⑧ Bure logo’n ki sohbat hamesha nuqsan-dah hoti hai.
- ⑨ Akaabir-o-aslaaf ki taazeem mein ghuloo<sup>148</sup> karna nuqsan-dah hai.
- ⑩ Baatil-parast log apne akabir waala deen aur taur-atwaar ikhteyaar karne mein is shubha ka shikaar hain ke Abu Jahal ne bhi Abu Talib ko yehi talqeen kit hi.

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dua-e-maghfirat karne ki qudrat rakhte hain, tab bhi aap kisi aise mushrik ke haq mein dua-e-maghfirat nahi kar sakte jo Allah ke alaawa aap se shafaa-at ka talab-gaar ho, aap se fariyaad-o-isteghaasa kare, aap ke liye jaanwar zibah akre, nazr-o-niyaaz maane, aap ko ibaadat ka ahl jaane, aap par tawakkul kare ya aap ke saamne apni haajaat-o-zaruriyaat pesh karne ke shirk mein muftala ho.

<sup>148</sup> T: (عُلُو) Hadd se tajaawuz ya aage badh jaane ki haalat [RKT]

⑪ Najaat ka daar-o-madaar zindagi ke aakhri aamaal par hai, kyunke agar Abu Taalib ba-waqt-e-wafaat kalma ka iqraar kar leta to usey zaroor faaeda hota.

Gumrah logo'n ke dilo'n mein raasikh is bade mughaalate ke baare mein ghaur of fikr karna chaahiye, isl iye ke Abu Taalib ke qissa mein mazkoor hai ke sardaraan-e-makka usi mughaalata ki bina par Abu Talib se jhagadte rahe, jabke Nabi ﷺ ne mubaalagha aur takraar ke saath Abu Talib ke saamen kalma-e-haq, kalma-e-tauheed pesh kiya. Choo'nke un logo'n ke yahaa'n ye bohot badi baat thi ke aaba-o-ajdaad ke deen ko choda nahi jaa sakta, isi liye wo apni baat par datey rahe.

## Baab 18: Bani Aadam Ke Kufr Aur Tark-e-Deen Ka Buniyaadi Sabab Saaleheen Ki Izzat-o-Takreem Mein Ghuloo Karna Hai<sup>149</sup>

<sup>149</sup> Shaikh Muhammad bin Abdul Wahaab رحمه الله ne is baab mein aur isse baad ke abwaab mein saabit kiya hai ke is ummat aur saabeqa ummato'n mein shirk ka sab se bada sabab saaleheen ki izzat-o-takreem mein ghuloo aur hadd se tajaawuz kar jaana hai jisse Allah aur uske Rasool se manaa kiya hai. Usool aur aqaaed zikr karne ke baad ab gumraahi ke asbaab ko bayaan karna maqsood hai. "*Ghuloo*" dar-asl arbi maqoola to maqoola\* "غلا في الشيء" se maakhez hai jis ke maane kisi cheez ko uski hadd se badha dene ka hai, yaane bani-aadam ke kufr aur Allah ke muqarrar-karda deen ko tark karne ka sabab saaleheen ki izzat-o-takreem mein is hadd se tajaawuz kar jaana hai, jis ki Allah ke muqarrar-karda deen ko tark karne ka sabab, saaleheen ki izzat-o-takreem mein is hadd se tajaawuz kar jaana hai, jis ki Allah Azzowajal ne ijaazat di hai. Saaleheen mein ambiya-o-rusul aur auliya ke alaawa wo tamaam log shaamil hain jo neki aur ikhlaas ki sifaat se muttasif\*\* hoo'n. wo neki ke kaamo'n mein badh-chadh kar hissa lene waale ho'n ya mutawassit\*\*\* darja ke, Allah ke haa'n un ke darjaat hain.

\* T: (مَقُولُهُ) Qaul, baat, irshaad [RKT]

\*\* T: (مُتَّصِفٌ) Khoobiyaan rakhne waala, saahab-e-sifat, jis mein koi wasf paaya jaae [RKT]

\*\*\* T: (مُتَوَسِّطٌ) Darmiyaani, beech mein waaqe [RKT]

Allah Ta'ala ki khaatir saaleheen se mohabbat rakhne, unki takreem karne aur neki aur deen-o-ilm ki baato'n mein un ki iqteda karne ki ijaazat hai. Jabke har daur mein ambiya-o-rusul ki shariyato'n aur un ke ahkaam par amal karne aur un ke naqsh-e-qadam par chalne ka hukm bhi hai. Saaleheen ke ehteraam, un se mohabbat-o-dosti, un ki taraf se difaa aur un ki madad karne ki ye wo hadd hai jis ki Allah Ta'ala ne ijaazat di hai. Un ki taazeem mein ghuloo ki ek (1) soorat ye hai ke un mein baaz Ilaahi khusoosiyaat ka aqeeda rakha jaae ya ye eteqaad ho ke wo lauh-o-qalam\* ke israar se waaqif hain.

\* T: (لَوْحٌ وَ قَلَمٌ) Allah ke ahkamaat ki takhti aur us ke likhne ka qalam

Allah Ta'ala ka irshad hai:

Aye Ahlul Kitaab! Apne Deen  
Mein Hadd Se Na Badho Aur  
Allah Ke Mutaalliq Haq Ke Siwa  
Kuch Na Kaho.<sup>150</sup>

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى  
اللَّهِ إِلَّا الْحَقَّ.

(Surah an-Nisa 4: 171)

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qudrat [RKT]

Jaisa ke Boosiri ne apne ek (1) mashoor qasida mein kaha hai:

لَوْ نَسَبْتَ قَدْرَهُ آيَاتُهُ عِظَمًا  
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

Baaz shareheen ne is sher ki sharah mein likha hai ke Rasool Allah ﷺ ko jo mo'jizaat diye gae hain, wo aur hatta ke quran-e-kareem bhi aap ke shayaan-e-shaan nahi. Nabi ﷺ ki shaan to usse kahee'n ziyaada buland hai. Aap ka to ye muqaam hai ke aap ka naam lene se murdo'n ki bosida, mitti aur khaak mein mili hui haddiyaa'n yakja jamaa ho kar zinda ho jaati hain. (نَعُوذُ بِاللَّهِ) Aisa ghuloo wo log kiya karte hain jo ghairullah ke pujari hain aur wo Allah ke siwa ambiya-o-rusul waghaira ki taraf se rujoo karte hain aur un mein ilaahi sifaat ka aqeeda rakhte hain jis ki unhe'n qat-an ijaazat nahi, balke ye Allah Ta'ala ke saath boho bada shirk hai aur makhlooq ko Khaliq ke saath tashbeeh dene ke mutaraadif hai. Allah ki panaah, aisa karna Allah Ta'ala ke saath kufr hai. Saaleheen ki taazeem ki ek (1) hadd hai jis ki shar-an ijaazat hai, doosri taraf ghuloo hai.

Aur ek (1) teesri soorat, jafaa kehlaati hai, yaane saaleheen se mohabbat na rakhna, un ka ehteraam na karna aur Allah Ta'ala ne un ke jo huqooq mutaiyyan kiye hain un ki paasdaari na karna chunaache saaleheen ki shaan mein kami karna "jafaa\*" aur un ki mohabbat mein hadd se tajaawuz karna "ghuloo" hai.

\* T: (جَفا) Zulm, sitam, ziyaadati, naainsaafi, mazhab ki rau se usool ki khilaaf-warzi [RKT]

<sup>150</sup> Allah Ta'ala ne bil-khusoos ahle kitaab ko ghuloo se manaa kiya hai. Aur kalaam ka siyaaq\* is baat par dalaalat karta hai ke deen ke maamle mein kisi bhi qism ka ghuloo manaa hai. Ahle kitaab ke haalaat ka mutaala-a kiya jaae to pataa chalta hai ke isaiyo'n ne Syedna Isa (عليه السلام)

Hazrat Abdullah bin Abbas رضي الله عنه se aayat-e-karima:

Aur Unho'n Ne Kaha Ke Apne **وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا.**  
Maaboodo'n Ko Na Chodna Aur  
Na Wadd, Sawaa, Yagoos, Yadooq  
Aur Nasr Ko Chodna. (Surah Nuh 71: 23)

Ki tafseer mein riwayat hai ke ye sab (wadd, sawaa, yaghoos, yadooq, aur nasr) Qaum-e-Nuh ke saaleh log the. Un ki wafaat ke baad shaitaan ne in ki qaum ko is baat par aamaada kiya ke ye nek log jaha'n baitha karte the, waha'n bataur-e-yaadgaar patthar nasab kar do. Aur un pattharo'n ko un ke naamo'n se mausoom karo. Unho'n ne aise hi kiya. Lekin is daur mein un pattharo'n ki pooja na ki gai. Jab ye log mar gae aur baad waalo'n par jahaalat chaa gai, ilm jaata raha aur asal baat zehno'n se mahoo ho gai to baad waalo'n ne un yaadgaaro'n ki parastish shuroo kar di. (Saheeh Bukhari: At Tafseer: H4920)

Imam Ibnul Qaiyyim رحمته الله farmate hain: Mutaaddid salaaf ahle ilm ka qaul hai ke jab wo mar gae to awwalan ye log un ki qabro'n ke mujaawar bane, phir un ke mujassame banaae, phir arsa-e-daraaz guzarne ke baad un ki pooja shuru kar di.<sup>151</sup>

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un ki waalida aur un ke hawaariyo'n ke haq mein aur yahoodiyo'n ne Uzair عليه السلام, Ashaab-e-Musa, apne ulama-e-ikraam aur darwesho'n ke haq mein ghuloo kiya, un ke baare mein baaz ilaahi khususiyaat ka aqeeda rakha. Un se shafaa-at ki ummeede'n waabasta rakhe'n aur samajhne lagey ke un buzurgo'n ka bhi is kaaenaat mein kuch hissa aur ishteraak hai. Ye bhi nizaam-e-kaaenaat ko chalaate aur us mein tasrrufaat karte hain.

\* T: (سياق) Kisi ibaaarat mein kisi lafz ya qaul ke aage-peeche ka matan [RKT]

<sup>151</sup> Qaum-e-Nuh Ka Shirk: Qaum-e-Nuh jis shirk mein muftala thi wo saaleheen aur un ki arwaah ke mutaalliqa ghuloo ki soorat mein tha. Shaitaan buzurg insaan ki soorat mein unke paas aaya aur apni buzurgi aur taqarrub ilallah ka taassur dete hue un se kaha ke jo log mere saath shaamil ho'nge main un ke haq mein shafaa-at karu'nga. Baad-azaa'n



Hazrat Umar رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum meri taareef karne mein hadd se na badh jaana, jaise nasaara Isa bin Maryam عليه السلام ki taareef mein hadd se badh gae the, main to ek (1) banda hoo'n, tum mujhe Allah ka banda aur uska rasool hi kaho. <sup>152</sup>

لَا تُظَرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ.

(Saheeh Bukhari: Ahadees-ul-Ambiya: H3445; Saheeh Muslim: H1691)

unhe'n aahista-aahista tasweero'n, moortiyon, dhero'n ke ehteraam aur buth-parasti tak pohoncha diya, jaisa ke Ibne Abbas رضي الله عنه ne iski tafseel bayaan ki hai.

Un logo'n ne jab un buzurgo'n ki tasaweer banaane ka qasd kiya to unhe'n yaqeen tha ke wo un tasaweer ki parastish nahi kare'nge, lekin mustaqbil mein ilm mit jaane se unhi tasaweer ki parastish ko saaleheen aur buzurgo'n ke taqarrub ka wasila, sabab aur zariya samajh liya gaya.

Kabhi-kabhi shaitaan tasweer ke paas aakar naazireen ya mukhatibeen ko ye taassur deta ke ye tasweer bolti hai aur uske mu'n se baate'n karne ki aawaaz sunaai deti hai aur isi tarah deegar kartab dikhaata jin se un ke dil saaleheen ki rooho'n ki taraf maael ho jaate. Al-gharaz is tarah se shaitaan ne unhe'n buzurgo'n ki ibaadat par ukसाया. Be-aenihi\* yehi soorat-e-haal aaj kal un logo'n ki hai jo qabro'n par muaawar ban kar baith-te hain aur Allah Azzowajal ki ibaadat ke saath-saath ahle quboor ki ibaadat bhi karte hain. Yehi amal Allah Ta'ala ke saath shirk karne ka sabab banta hai.

\* T: (بَعِينِهِ) Hoo-bahoo, bilkul, waisa hi [RKT]

<sup>152</sup> "أَطَرًا" ke maane kisi ki madh to madh\* mein hadd se badh jaana hai. Rasool Allah ﷺ ne apni madh mein hadd se badh jaane se is liye manaa farmaya hai ke jab nasaara Isa عليه السلام ki madh mein hadd se badh gae to uska natija ye nikla ke wo kufr aur Allah ke saath shirk ke murtakib hone ke saath-saath ye daawa bhi karne lagey ke Isa عليه السلام Allah ke bete hain.

\* T: (مَدْح) Taareef, tauseef [RKT]

Hazrat Umar رضي الله عنه hi se riwayat hai, Rasool Allah ﷺ ne farmaya:

Ghuloo se bach kar raho, tum se pehle logo'n ko ghuloo (taareef mein mubaalaga aur hadd se tajaawuz) hi ne halaak kiya tha.

إِيْكُمْ وَالْغُلُوْ. فَاِنَّمَا اَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوْ.

(Sunan Nasai: Al Manaasik: H3059; Sunan Ibne Majah: Al Manaasik: H3029)

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Abdullah bin Masood رضي الله عنه se marwi hai, Rasool Allah ﷺ ne farmaya:

Ghuloo karne waale aur hadd se badhne waale halaak hue, aap ne ye kalimaat teen (3) martaba irshad farmaae.<sup>154</sup>

هَلَكَ الْمُنْتَظَعُونَ. قَالَهَا ثَلَاثًا.

(Saheeh Muslim: Al Ilm: H2670)

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Isi liye aap ne farmaya:

Main to ek (1) banda hoo'n tum mujhe allah ka banda aur uska rasool hi kaho.

اِنَّمَا اَنَا عَبْدٌ فَقُولُوا عَبْدَ اللهِ وَرَسُولَهُ.

<sup>153</sup> Is hadees mein har qism ke ghuloo se manaa kiya gay ahai, kyunke ghuloo (taareef mein hadd se tajaawuz) har buraai ka baais aur iqtesaad (miyaana-rawi aur etedaal) har qism ki khair-o-falaah ka sabab hai.

<sup>154</sup> "مُنْتَظَعُونَ" se wo log muraad hain jinho'n ne apne afaal-o-aqwaal aur kisi cheez ka ilm haasil karne mein is qadr ghuloo aur takalluf kiya ke jiski Allah ne ijaazat nahi di. "تنطع", "اطراء", aur "غلو" ke maane qareeb-qareeb hain. Sirf lafz-e-"ghuloo" mein ye tamaam maane aajaate hain.

Shaikh رحمته الله ne is baab mein saabit kiya hai ke jab log buzurgaan-e-deen ke haq mein ghuloo, yaane un ki izzat-o-takreem mein hadd se tajaawuz karne lag jaae'n to wo deen se door aur kufr mein muftala ho jaate hain. Jaisa ke qaum-e-nuh ne saaleheen ke haq mein ghuloo kiya aur un ki qabro'n par mujaawar ban kar baith gae to aakhir-kaar unhi ki pooja shuru kardi. Isi tarah isaa'iyoon ne apne Rasool Syedna Isa عليه السلام un ke hawariyoon aur ulama ke haq mein ghuloo kiya, bil-aakhir unhe'n maabood samajhne lage. Isi tarah is ummat mein bhi baaz log Nabi ﷺ ke mutaalliq ilaahi khususiyaat aur ikhteyaraat ka aqeeda

## Masaael:

① Jo shakhs is baab ko aur isse baad waale do (2) abwaab ko acchi tarah samajh le us par islam ki ajnabiyyat waazeh ho jaaegi. (Ye ajnabiyyat hi hai ke bohot se log islam ki rooh se naa-aashna hain) aur dilo'n ke pherne mein Allah Ta'ala ki qudrat ke ajeeb karishme uske saamne aae'nge.

② Roo-e-zameen par roo-numa hone waala awwaleen shirk buzurgo'n ke saath hadd-darja mohabbat aur un ki bohot ziyaada taazeem-o-takreem ke sabab hua.

③ Ye bhi maaloom hua ke sab se pehli cheez jis ke zariye ambiya ke deen mein taghaiyyur hua wo kyaat hi? Aur is ka sabab kyaat ha? Jabke is baat ka bhi khoob ilm tha ke Allah Ta'ala hi ne unhe'n rasool bana kar bheja hai.

④ Bidaat-o-mohdasaat ko bohot jald qubool karne ka sabab kya hai? Jabke shariyat-e-islamiya aur fitrat-e-saleema in baato'n ki tardeed karti hai.

⑤ In tamaam baato'n ka sabab, haq-o-baatil ko do (2) wujooh ki binaa par khalat-malat kar dena tha. Pehli wajah saaleheen ki hadd-darja mohabbat thi aur doosri wajah ye ke baaz ahle ilm aur ashaab-e-deen ne kuch aise umoor sar-anjaam diye jin mein un ka iraada to khair hi ka tha, magar baad waalo'n ne un ka maqsad kuch aur hi samajh liya.

⑥ Surah Nuh ki aayat 23 ki tafseer bhi hui jis mein mukhtalif butho'n ke naam waarid hue hain.

⑦ Fitri taur par insaan ke dil mein haq ba-tadreej<sup>155</sup> kam hota rehta hai, jabke baatil badhta rehta hai.

⑧ Aslaaf ahle ilm ki taa'eed hoti hai ke bidaat, kufr ka sabab banti hain.

⑨ Shaitan (iblees) bidat ke anjaam se khoob aagaah hai ke ye kis tarah insaan ko tabaah kar deti hai, agarche bidat jaari karne waale ki niyyat acchi hi kyou'n na ho.

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rakhne lagey hain, halaa'nke Nabi ﷺ ne be-aenihi un baato'n se manaa farmaya hai.

<sup>155</sup> T: (بَتَدْرِجٍ) Rafta-rafta, dheere-dheere, aahista-aahista [RKT]

⑩ Ek (1) umoomi qaaeda saabit hota hai ke ghuloo se mukammal taur par ijtenaab karna chaahiye aur uske anjaam ko samajhna chaahiye.

⑪ Kisi saaleh amal ki anjaam-dahi ke liye bhi qabr par baithna nuqsan-dah hai.

⑫ Mujassamo'n ki mumaaniyat aur un ko mitaane aur tod daalne ki hikmat bhi waazeh hoti hai. Qaum-e-nooh ke qissa ki ehmiyat ka pataa chala aur ye bhi maaloom hua ke qaum-e-nuh mein kis tarah shirk shuru hua? Usey jaanna aur pehchaanna nihaayat zaroori hai, jabke aksar log usse ghafalat ka shikaar hain.

⑬ Afsosnaak baat to ye hai ke ahle bidat ye waaqia kutub-e-tafseer-o-hadees mein padhte hain aur samajhte bhi hain ke kis tarah Allah Ta'ala un logo'n aur un ke dilo'n ke darmiyan aad ban gaya, magar iske bawajood un logo'n ka ye eteqaad hota hai ke qaum-e-nuh waala amal (buzurgo'n ki tasaweer bana kar rakhna, un ki taazeem-o-takreem mein ghuloo karna aur qabro'n par mujaawar ban kar baithna) afzal-tareen ibaadat hai.

Aur jo shakhs unhe'n in mahiyaat<sup>156</sup> se baaz rehne ki naseehat kare uske baare mein ye zarariya rakhte hain ke ye kaafir hai aur uske maal-o-jaan mubaah<sup>157</sup> hain.

⑭ Un butho'n ko poojne waalo'n ka iraada sirf ye tha ke ye buzurg Allah Ta'ala ke yaha'n hamari shafaa-at kare'nge.

⑮ Un mushrikeen ka ye gumaan tha ke jin saabiq ahle ilm ne un buzurgo'n ki tasaweer banaai thee'n, un ka maqsad bhi yehi tha jo hamara hai.

⑯ “لَا تُظْرُونِي كَمَا أَطَرَّتِ النَّصَارَى ابْنَ مَرْيَمَ” Is hadees mein musalmano ke liye khuli aur azeem naseehat hai. Nabi ﷺ par Allah Ta'ala ki beshumaar rahmate'n naazil ho'n ke aap ne waazeh taur par tableegh ka haq adaa farma diya.

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<sup>156</sup> T: (مايبيئت) Kisi amr ya shae ki haqiqat, haqiqat-e-haal, asliyat, asal kaifiyat, khusoosiyat [RKT]

<sup>157</sup> T: (مباح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [RKT]

⑰ Nabi ﷺ ne hame'n taakeedan ye naseehat farmaai hai ke takalluf karne waale aur hadd se tajaawuz karne waale hamesha halaak hote hain.

⑱ Ilm ki ehmiyat aur adm-e-ilm ke nuqsaan ka bhi pataa chalta hai, ke qaum-e-nuh mein ilm khatam hone ke baad hi butho'n ki puja-paat shuru hui thi.

⑲ Duniya se ulama ka rukhsat hona fuqdaan-e-ilm<sup>158</sup> ka ek (1) bada sabab hai.

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<sup>158</sup> T: (فُقْدَانِ عِلْمٍ) Ilm ka khaatima, ilm ka kam hona [RSB]

## Baab 19: Kisi Saaleh Aadmi Ki Qabr Ke Paas Allah Ta'ala Ki Ibaadat Karna Naajaaez Aur Sangeen Jurm Hai, To Khus Us Mard-e-Saaleh Ki Ibaadat Karna Kitna Bada Jurm Hoga?<sup>159</sup>

Syeda Ayesha رضي الله عنها se riwayat hai ke Syeda Umme Salama رضي الله عنها ne Rasool Allah ﷺ ke saamne ek (1) kaleesa aur us mein maujood tasweero'n aur mujassamo'n ka zikr kiya, jo unho'n ne habsha ki sarzameen mein dekha tha, to Aap ﷺ ne farmaya:

Un logo'n ke yahaa'n jab koi **أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ، أَوِ الْعَبْدُ** buzurg faut ho jaata to wo uski

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<sup>159</sup> Pesh-e-nazar baab se aur iske baad ke abwaab se saabit hota hai ke Nabi ﷺ apni ummat ke az-hadd khair-khwah aur uski hidayat ke intehaai harees\* the. Isi liye Nabi ﷺ ne ummat ko har us cheez ki tambeeh farmaai aur us ka sadde-baab\* kiya jo shrik tak pohonchane ka sabab ban sakti hai.

\* T: (حَرِيصٌ) Khwahishmand [RSB]

\*\* T: (سَدَّ بَابٍ) Kisi baat ki rok-thaam, darwaza band karna [RKT]

Masalan aap ne farmaya ke kisi nek aadmi ki qabr ke paas us jagah ki barkat ke nazariye se Allah Ta'ala ki ibaadat karna bhi shirk hai. Aam taur par samjha jaata hai ke nek logo'n ki qabre'n aur un ke qurb-o-jawaar bade baa-barkat hain aur waha'n Allah Ta'ala ki ibaadat karna aam jagah se ziyaada behtar hai. Lekin jab un qabro'n ke paas Allah Ta'ala ki ibaadat karne ki ijaazat nahi to us qabr ya saaheb-e-qabr ki ibaadat kyou'nkar jaaez hogi?

Qabr-parasto'n ki ibaadat ka markaz kabhi to qabr hoti hai aur kabhi saaheb-e-qabr, aur kabhi qabr ka qurb-o-jawaar. Balke ab to log qabr ke ird-gird chaar diwaari aur lohe ke junglo'n ki bhi ibaadat karte aur husool-e-barkat ke liye unhe'n haath lagaate hain. Un ke ehteraam ko Allah Ta'ala ke qurb ka zariya samajhte hain aur un ke mujaawar banne ko aur un ka ehteraam karne ko apne liye na sirf mufeed aur behtar tasawwur karte hain, balke un ki be-hurmati ya un se be-tawwajohi ko apne liye nuqsan-dah khayaal karte hain.

qabr par masjid bana lete aur us meint asaweer (mujassame) bana dete. Ye log Allah Ta'ala ki nazar mein baddtareen makhlooq hain.

الصَّالِحُ، بَنُوا عَلَى قَبْرِهِ مَسْجِدًا وَصَوِّرُوا فِيهِ تِلْكَ الصُّورَ، أَوَّلُ تِلْكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ.

(Saheeh Bukhari: As Salah: H427, 434, 1341; Saheeh Muslim: Al Masaajid: H528)

Kyounke unho'n ne ba-yak waqt do (2) azeem gunaaho'n ka irtekaab kiya. Ek (1) to qabro'n ko ibaaat-gaah banaane ka aur doosra un mein mujassame aur tasweere'n banaane ka. (Ighasatul Lahfaan Fi Masaaid ush Shaitaan lil Ibnul Qaiyyim: V1 P201)

Aur sahihain hi mein Ummul Momineen Syeda Ayesha رضي الله عنها se riwayat hai, jab Nabi ﷺ par maut ki alamaat zaahir hue'n to aap shiddat-e-takleef se apne chehra-e-mubaarak ko chaadar se dhaanp lete aur jab damm ghutne lagta to chaadar ko hataa dete. Isi aalam mein Aap ﷺ ne farmaya:

Yahood-o-nasaara par Allah Ta'ala ki laanat ho, unho'n ne ambiya-e-ikraam ki qabro'n ko sajda-gaah'e'n bana liya tha.

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

(Bukhari: H3453, 1390; Muslim: H529)

Is baat se aap ka maqsood apni ummat ko aise tarz-e-amal se daraana aur rokna tha. Agar Nabi ﷺ ki qabr ko sajda-gaah banaane ka khadsha na hota to aap ki qabr bhi aam musalmano ki tarah zaahir... khuli jagah... par hoti.<sup>160</sup>

<sup>160</sup> Masjid har us jagah ko kaha jaata hai jise Allah Ta'ala ki ibaadat ke liye muqarrar kar liya jaae. Saaleheen ki qabro'n par banaae gae kalise aur qabr ya qabr ke qareeb deewaar par aawezaa'n tasaweer bhi isi liye thee'n taake logo'n ko Allah ki ibaadat ki taraf daawat dene ke saath-saath us mard-e-saaleh aur uski qabr ki taazeem bhi ki jaae. Isse maaloom hua ke jin logo'n ne saaleheen-o-buzurgaan ki taazeem karte hue un ki qabro'n ko sajda-gaah bana liya wo Allah Ta'ala ki nazar mein baddtareen makhlooq hain. Waazeh rahe ke un logo'n ne buzurgo'n ki ibaadat nahi kit hi, balke unho'n ne to un ki qabro'n ki sirf taazeem ki aur un ki tasaweer aur mujassame bana liye. Isi bina par Allah Ta'ala ke

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Rasool ﷺ ne unhe'n sab se bure log qaraar diya hai.

Is hadees se ye bhi maaloom hua ke qabro'n par masjid-e'n banaana aur waha'n mujassame ya tasaweer rakhna mamnoo hai, kyonke ye dono amal shirk-e-akbar ke janam lene ka sabab bante hain. Jin ahadees mein zaraae\* shirk ikhteyaar karne, qabro'n par masaajid banaane aur ambiya-o-saaleheen ki qabro'n ko sajda-gaah banaane se mana kiya gaya hai, Syeda Ayesha ؓ se marwi muakkhar-uz-zikr\*\* hadees un mein sab se ziyaada ahem hai. Iski wajah ye hai ke Nabi ﷺ intehaai takleef-o-pareshani aur sakraat-ul-maut ke aalam mein bhi us jaanib se ghaafil na hue, balke aap ne ummat ko shirk ke asbaab se bachne ki us haalat mein bhi talqeen farmaai. Aur aap ne ambiya ki qabro'n par masaajid (sajda-gaah-e'n) banaane waalo'n (yahood-o-nasaara) par Allah Ta'ala ki laant farmaai.

\* T: (ذَرَّاعٍ) Waseele, asbaab [RKT]

\*\* T: (مَوْخَرِ الذِّكْرِ) Baad waali [RSB]

Aap ko ye andesha tha ke un ambiya ki tarah kahee'n aap ki qabr ko bhi sajda-gaah na bana liya jaae. Aap ki us laanat se maqsood, dar-haqiqat Sahaba Ikraam ؓ ko is amal-e-qabeeh se daraana aur ye bataana tha ke un logo'n ka ye amal bohut bada gunaah tha, lehaza usse bach kar rehna, kisi qabr ko sajda-gaah banan ki teen (3) soorate'n hoti hain:

① Qabr ki oopr sajda karna, ye sab se khatarnaak soorat hai.

② Qabr ki taraf mu'n karke namaz adaa karna, is soorat mein choo'nke qabr aur uske gird-o- pesh ko aajizi-o-khuzoo ki jagah bana liya jaata hai, jabke masjid bhi ijz-o-niyaaz ki makhsoos jagah hoti hai, is liye Nabi ﷺ ne is baat se manaa farmaya ke qabr ki taraf rukh karke namaz padhi jaae. Kyonke uski taraf mu'n karke namaz padhna uski taazeem ka ek (1) waseela aur zariya hai aur yehi soorat Shaikh Muhammad bin Abdul Wahaab ؒ ke qaaem-karda is baab se taalluq rakhti hai.

③ Masjid ke andar qabr bana dena. Yahood-o-nasaara ka tareeq-e-kaar ye hota tha ke jab koi nabi faut ho jaata to uski qabr ke gird



Jundub bin Abdullah ؓ se riwayat hai ke Nabi-e-Akram ﷺ ki wafaat se paanch (5) din qabl maine aap ko ye farmate hue suna:

Main Allah ke saamne is baat se baraa-at-o-laa-taalluqi ka izhaar karta hoon ke tum mein se koi mera khaleel ho, kyonke mujhe

إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ. فَإِنَّ اللَّهَ قَدْ اتَّخَذَنِي خَلِيلًا. كَمَا اتَّخَذَ إِبْرَاهِيمَ

imaarat qaaem kar ke qabr ke mahol ko masjid (ibaadat-gaah) ki haisiyat de kar us jagah ko ibaadat aur namaz ke liye muqarrar kar lete the.

### Nabi ﷺ Ko Aam Qabrastan Mein Dafan Na Karne Ki Wajah:

Ummul Momineen Syeda Ayesha ؓ ki hadees se saabit hua ke Nabi ﷺ ko baahar aam qabarastan mein is khadsha\* ke pesh-e-nazar dafan na kiya gaya ke kahee'n aap ki qabr par masjid bana kar uski puja na shuru kardi jaae.

\* T: (خَدَشَهُ) Fikr, andesha, khatra [RKT]

Aur uski doosri wajah Syedna Abu Bakar ؓ ne bayaan ki hai ke Nabi ﷺ ne farmaya:

Ambiya ko jaha'n maut aae unhe'n waheen dafan kiya jaata hai.

أَنَّ الْأَنْبِيَاءَ يُقْبَرُونَ حَيْثُ يُقْبَضُونَ.

Sahaba Ikraam ؓ ne Nabi ﷺ ki wasiyyat par khoob acchi tarah amal kiya aur unho'n ne roza-e-mubaarak mein se teen (3) meter ya usse bhi kuch ziyaada jagah le kar waha'n pehle ek (1) deewaar, phir doosri deewaar banaai, aur phir lone ka ek (1) jungle lagaa diya. Aur is maqsad ke liye masjid ka bhi kuch hissa le liya taake Nabi ﷺ ki qabr ke qareeb sajda na ho sakey aur koi shakhs ye na samjhe ke Nabi ﷺ ki qabr masjid ke andar hai. Yaad rahe ke Nabi ﷺ ki qabar masjid ke andar nahi, balke hujra-e-Ayesha ؓ ke andar hai. Masjid aur qabr ke darmiyan mutaaddid deewaaare'n haael hain. Nez sharqi\* jaanib to masjid hai hi nahi. Khulaasa ye ke Nabi ﷺ ki qabr sajda-gaah nahi banaai gai.

\* T: (شَرْقِي) Sharq se mansoob, mashriq ka, mashriqi, eastern [RKT]

to Allah ne apna khaleel bana liya hai, jis tarah us ne Ibrahim ko apna khaleel banaya tha. Aur agar mujhe apni ummat mein se kisi ko apna khaleel banaan ahota to Abu Bakar ko banaata. Khabardaar! Tum se pehle log ambiya ki qabro'n ko sajda-gaahe'n bana lete the. Khabardaar! Tum qabro'n ko sajda-gaahe'n na bana lena. Main tumhe'n is tarz-e-amal se rok raha hoo'n.

خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِّنْ أُمَّتِي خَلِيلًا  
لَا تَخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنْ كَانَ قَبْلَكُمْ  
كَأَنُؤَا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَّسَاجِدَ، أَلَا فَلَا  
تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فَإِنِّي أَنَهَاكُمْ عَنْ ذَلِكَ.

(Saheeh Muslim: Al Masaajid: H532)

Rasool Allah ﷺ ne is amal-e-shanee<sup>161</sup> se apni zindagi ke aakhri lamhaat mein manaa farmaya aur aisa karne waalo'n par laanat farmaai.

Isse maaloom hua ke agar qabr ki pooja na bhi ki jaae tab bhi qabr ke qareeb namaz padhna manaa hai.

Aur Syeda Ayesha رضى الله عنها ke qaul "حَسْبِيَ أَنْ يَتَّخَذَ مَسْجِدًا" ka bhi yehi mafhoom hai. Is liye ke Sahaba Ikraam رضى الله عنهم se to ye tawaqqo na thi ke wo Nabi ﷺ ki qabr ko masjid banaae'nge, jabke har wo jagah jaha'n namaz adaa ki jaae, masjid hi hoti hai.

Jaisa ke Nabi ﷺ ka farman hai:  
Tamaam roo-e-zameen ko mere liye masjid aur zariya-e-tahaarat (wazoo aur ghusl ke liye paani ka qaaem-muqaam) bana diya gaya hai.

جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا.

Ibne Masood رضى الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

<sup>161</sup> T: (عَمَلٌ شَنِيعٌ) Buri harkat, sharmnaak kaam [RKT]

Sab se baddtareen log wo ho'nge  
jin ki zindagi mein un par  
qiyaamat qaaem hogi, aur wo log  
bhi baddtareen hain jo qabro'n  
ko masaajid (sajda-gaaho'n) ka  
darja de'nge.

إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ  
أَحْيَاءُ، وَالَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ.

(Musnad Ahmad: H5316; Saheeh Ibne  
Khuzaima: H789)

## Masaael:

- ① Is baab se saabit hua ke kisi buzurg ki qabr ke paas Allah Ta'ala ki ibaadat ke liye masjid taameer karne se Nabi ﷺ ne tambeeh aur uski mazammat farmaai hai, agarche masjid banaane waale ki niyyat saheeh hi ho.
- ② Tasaweer-o-mujassame banaane ki hurmat aur us par shadeed waeed bhi hai.
- ③ Mazkoora aamaal ke muaamala mein Nabi ﷺ ke mubaalagha-aamez bayaan se ibrat haasil hoti hai ke pehle to aap ne us kaam se ummat ko waise tambeeh farmaai. Phir aakhir umar mein wafaat se paanch (5) roz qabl mazeed tambeeh farmaai. Phir Nabi ﷺ ka jab safar-e-aakhirat shuru hone waala tha. Us aalam mein ek (1) martaba phir sakht mumaaniat farmai.
- ④ Nabi ﷺ ne apni qabr par aisa amal karne se sakhti ke saath manaa farmaya, halaa'nke aap ki qabr abhi wujood mein bhi nahi aai thi.
- ⑤ Ambiy-o-sulaha ki qabro'n par masjid bana kar un mein mein ibaadat karna yahood-o-nasaara ka tarz-e-amal hai.
- ⑥ Usi amal ki wajah se Nabi ﷺ ne yahood-o-nasaara par laanat farmaai.
- ⑦ Laanat karne se asal maqsood ye tha ke musalman aap ki qabr par aisa koi kaam na kare'n.
- ⑧ Nabi ﷺ ki qabr ko khuli aur aam jagah par na banaane ki asal wajah aur maslahat bhi maloom hoti hai.
- ⑨ Ye bhi waazeh hua ke qabro'n ko masaajid banaane ka mafhoom kya hai?
- ⑩ Nabi ﷺ ne qabro'n par masaajid taameer karne waalo'n aur jin logo'n par un ki zindagi mein qiyaamat qaame hogi, dono ka ekatthe zikr kar ke kufr-o-shirk ke wuqoo-pazeer<sup>162</sup> hone se qabl hi uske asbaab aur anjaam se aagaah farma diya.

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<sup>162</sup> T: (وُقُوعٍ يَذِير) Zaahir, waaqe, sarzad [RKT]

⑪ Nabi ﷺ ne apni wafaat se paanch (5) roz qabl apne khutba mein un do (2) giroho'n ka radd farmaya jo ahle bidat mein sab se ziyaada bure hain. Balke baaz ahle ilm ne to unhe'n bahattar (72) giroho'n se bhi khaarj qaraar diya hai. Un mein se ek (1) rawaafiz aur doosra jahmiya hai. Khusoosan rawaafiz hi ki wajah se musalmano mein shirk aur qabar-parasti ki ibteda hui aur unhi logo'n ne sab se pehle qabro'n par masaajid banaane ka silsila shuru kiya.

⑫ Naza ke waqt Nabi ﷺ ko bohot takleef ka saamna karna pada.

⑬ Nabi ﷺ ko Allah Ta'ala ke khaleel hone ka ezaaz bhi haasil hai.

⑭ Saaf maaloom hua ke khaleel hone ka martaba, muqaam-e-mohabbat se buland-tar hai.

⑮ Syedna Abu Bakar Siddiq ؓ tamaam Sahaba ؓ se afzal hain.

⑯ Syedna Abu Bakar ؓ ki khilaafat ki taraf bhi ishaara hai.

## Baab 20: Saaleheen Aur Buzurgo'n Ki Qabro'n Ke Baare Mein Ghuloo Ka Anjaam "Shirk-e-Akbar" Hai<sup>163</sup>

Rasool Allah ﷺ ne farmaya:

Ya Allah! Meri qabr ko buth na banaana, jise log poojna shuru kar de'n. Un logo'n par Allah ka sakht ghazab aur qahar naazil ho jinho'n ne Ambiya ki qabro'n ko sajda-gaahe'n bana liya.<sup>164</sup>

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا يَتَّبَعُوْنَ، اِسْتَدَّ عَضْبُ  
اللّٰهِ عَلَى قَوْمٍ اتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَّسَاجِدَ.

(Al Muwatta Imam Maalik: As Salah: H261;  
Al Musannaf Ibne Abi Shaiba: V3 P345)

<sup>163</sup> Qabr behrehaal qabr hi hoti hai, wo nek aadmi ki ho ya kisi doosre ki. Kohaan\* ki soorat mein ho ya murabba\*\* ki shakl mein. Shariyat ne uski koi tameez rakhi hai na shariyat mein uski koi daleel waarid hui hai.

\* T: (كوبان) Oont ya bael ki pusht ka ubhra hua hissa [Rektha]

\*\* T: (مُرَبَّع) Chaukor cheez jis ki lambaai aur chaudaai baraabar ho [RKT] Square [RSB]

Saaleheen ki qabro'n ke baare mein ghuloo ka mafhoom ye hai ke un ke baare mein jo hukm diya gaya aur jin baato'n se roka gaya hai, un se tajaawuz karna. Qabro'n par katbe lagaana, unhe'n khwah-ma-khwah buland banaana, un par imaat khadi karna, unhe'n sajda-gaah banaana. Qabr ko Allah Ta'ala ke qurb ka zariya samajhna, qabr ya saaheb-e-qabr ko Allah Ta'ala ke yahaa'n sifaarishi samajhna. Qabr ya saaheb-e-qabr ke liye nazr maanna, uske taqarrub ke liye jaanwar zibah karna, ya qabr ki khaak ko sifaarisihi ya mutabarrik samajhna, aur un amaal ko Allah Ta'ala ke qurb ka waseela aur zariya samajhna. Ye tamaam baate'n ghuloo hain aur "shirk-e-akbar" ki aqsaam hain.

<sup>164</sup> Nabi-e-Kareem ﷺ ne apni qabr ki puja-o-parastish shuru ho jaane ke andesha ke baais Allah Ta'ala se ye dua farmaai ke: Ya Allah! Meri qabr ko puja aur ibaadat ka markaz na banana.

Iske maane ye hue ke jis qabr ki puja ho wo buth hi hai aur us puja ka sabab wo cheez hoti hai jiska zikr hadees ke doosre jumle mein hua

Ibne Jarir رحمہ اللہ ne aayat-e-mubaaraka:

Kya Tum Ne Laat Aur Uzza Ko  
Dekha. <sup>165</sup>

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ.

(Surah an-Najm 53: 19)

Ki tafseer mein Mujahid رحمہ اللہ ka qaul naqal kiya hai:

Laat, hajjaaj ikraam ko sattu ghol  
kar pilaaya karta tha. Uski wafaat  
ke baad log uski qabr ke  
mujaawar ban kar baith gae.

يُلْتَلَمُ لَهُمُ السَّوِيُّ فَمَاكَ فَعَكْفُوا عَلَى قَبْرِهِ.

(Tafseer Ibne Jarir: V27 P58)

Abu al Juza رحمہ اللہ ne bhi Ibne Abbas رحمہ اللہ se bayaan kiya hei ke: “‘Laat’ hajjaaj  
ikraam ko sattu ghol kar pilaaya karta tha”. <sup>166</sup>

Abdullah bin Abbas رحمہ اللہ se riwayat hai:

Rasool Allah ﷺ ne qabro’n ki  
ziyaarat ko jaane waali auro’n  
par laanat farmaai hai aur un

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ  
الْقُبُورِ، وَالْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ.

hai: “إِشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ” Shirk tak pohonchane  
waale zaraae-o-wasaael ko ikhteyaar karna hi qabro’n ke baare mein  
ghuloo hai. Nabi ﷺ ne is hadees mein jaha’n qabro’n ki puja ke zariye  
aur waseela ka zikr kiya hai waha’n usse bachne ke saath-saath is amal-  
e-shanee ka irtekaab karne waalo’n par Allah ke shadeed ghazab ki  
tambeeh bhi farmaai hai aur ye bhi zikr kiya hai ke aakhir-kaar un  
wasaael ka natija yehi hota hai ke butho’n ki tarah qabro’n ki ibaadat  
aur puja shuru ho jaati hai. Al-gharz is hadees ne waazeh kar diya ke jis  
qabr ki puja ki jaae wo buth hi hai.

<sup>165</sup> T: Tarjuma taken from Ahsan ul Kalam, Darussalam edition. [RSB]

<sup>166</sup> “Laat” choo’nke haajiyo’n ko sattu ghol kar pilaata tha, uski usi neki  
ki wajah se log uski qabr ke baare mein ghuloo ka shikaar ho gae.  
Mujaawar ban kar baithne ka matlab hai ke qabr ki taazeem karte hue  
barkat, sawaab, nafaa ke husool, aur zarar ke dafa hone ki ummeed se  
qabr par baithe rehna.

Yaad rahe! Kisi qabr ka mujaawar ban kar baithne se wo parastish-gaah  
aur buth ban jaati hai.

logo'n ko bhi mal-oon qaraar  
diya jo qabro'n par masaajid  
banaate aur chiraagha'n karte  
hain.<sup>167</sup>

(Sunan Abu Dawood: Al Janaaez: H3236;  
Jaame Tirmizi: As Salah: H320; Sunan Nasai:  
Al Janaaez: H2045)

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<sup>167</sup> Qabro'n par masaajid taameer karna aur waha'n chiraghaa'n karna manaa hai, kyunke ye un ki taazeem mein ghuloo aur hadd se tajaawuz hai. Maazi mein qabro'n par chiraagh aur qandeele'n raushan ki jaati thee'n. Aaj-kal bade-bade barqi qumqume aur bulb jalaae jaate hain. Isse qabr ki taazeem zaahir hoti hai. Qabro'n par aisa karna naajaaez hai, Nabi ﷺ ke irshad ke mutaabiq aisa karne waale mal-oon hain.



## Masaael:

- ① Is bahes se ausaan yaane butho'n ki tashreeh hoti hai.
- ② Aur ibaadat ka mafhoom waazeh hota hai.
- ③ Nabi ﷺ ne us cheez se panaah maangi jis ke wuqoo-pazeer<sup>168</sup> hone ka aap ko andesha tha.
- ④ Jahan Nabi ﷺ ne ye dua maangi ke: *"Ya Allah! Meir qabr ko buth na banaana, jis ki puja ki jaae"*. Waha'n aap ne ye bhi bayaan farmaya ke: *"Pehle logo'n ne ambiya ki qabro'n ko ibaadat-gaahe'n bana liya tha"*.
- ⑤ Nabi ﷺ ne ye bhi bayaan farmaya ke: *"aisa karne waalo'n par Allah Ta'ala ka shadeed qahar aur ghazab naazil hua"*.
- ⑥ Ye bhi maaloom hua ke "Laat" jo arab ka sab se bada buth tha, uski kis tarah ibaadat shuru hui?
- ⑦ Is tafseel se waazeh hua ke wo ek (1) saaleh buzurg (laat) ki qabr thi.
- ⑧ "Laat" saaheb-e-qabr ka naam hai aur us mein uski wajah-e-tasmiya<sup>169</sup> bhi mazkoor hui hai.
- ⑨ Nabi ﷺ ne un auro'n par laanat farmaai jo qabro'n ki ziyaarat ko jaati hain.
- ⑩ Nabi ﷺ ne qabro'n par chiraghaa'n karne waalo'n par bhi laanat farmaai hai.

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<sup>168</sup> T: (وُقُوعَ يَذِير) Zaahir, waaqe, sarzad [RKT]

<sup>169</sup> T: (وَجْهَ تَسْمِيَةٍ) Naam rakhne ka sabab, kisi ka koi naam padne ki wajah [RKT]

## Baab 21: Nabi ﷺ Ka Tauheed Ki Mukammal Hifaazat Ke Silsile Mein Shirk Banne Waali Har Raah Ko Band Karna

Irshad-e-Ilaahi hai:

(Logo!) Tumhare Paas Tum Hi Mein Se Ek (1) Rasool Aaya Hai. Tum Par Agar Koi Takleef Ya Mashaqqat Aae To Wo Usey Shaaq Guzarti Hai. Wo Tumhari Falaah-o-Hidaayat Ka Harees Hai. Ahle Imaan Ke Liye Nihaayat Meherbaan Aur Shafeeq Hai.<sup>170</sup>

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ.  
(Surah at-Tauba 9: 128)

Hazrat Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum apne gharo'n ko (namaz, dua, aur tilaawat-e-quran tark kar ke) qabarastan na banaao, na meri qabr ko mela-gaah banaana aur tum jaha'n bhi ho, mujh par durood-o-salaam bhejo, tumhare durood-o-salaam mujhe pohonch jaaen ge.<sup>171</sup>

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.  
(Sunan Abu Dawood: Al Manaasik: H2042)

<sup>170</sup> Un ki isi hirs aur tamanna ki daleel ye hai ke unho'n ne gulshan-e-tuaheed ki mukammal hifaazat ki aur har wo raah jisse ham shirk ke murtakib ho sakte the usey band kar daala.

<sup>171</sup> “لَا تَجْعَلُوا قَبْرِي عِيدًا”, “Meri qabr ko mela-gaah na banaana”. Yaane saal mein kisi khaas din ya muqarrara auqaat mein mele ki maanind waha'n haazri na dena, kyonke aisa karne se Nabi ki taazeem, Allah ki si taazeem ho jaati hai. Choo'nke qabro'n ko mela-gaah banaana shirk ka sabab aur zariya hai is liye Nabi ﷺ ne farmaya: “Tum jaha'n bhi ho wahee'n mujh par durood-o-salaam bhej diya karo is liye ke tumhare durood-o-salaam mujh tak pohonch jaate hain”.

Zain-ul-Aabidneen Ali bin Hussain ؑ ne ek (1) shakhs ko Nabi ؑ ki qabr ke gird bani deewaar ke ek (1) shagaaf se andar daakhil ho kar qabr ke paas dua karte dekha. To usey rok diya aur farmaya ke kya main tujhe wo hadees na sunaau'n jo mere baap (Hussain ؑ) ne mere daada (Ali ؑ) se, aur unho'n ne Rasool Allah ؑ se suni hai, aap ne farmaya:

Meri qabr ko mela-gaah na banaana aur tum (namaz, dua, aur tilawat-e-quran tark kar ke) apne gharo'n ko qabrastan (ki maanind) na bana lena aur mujh par durood padhte rehna. Is liye ke tum jaha'n bhi hoge, tumhara islaam mujhe pohonch jaaega.<sup>172</sup>

لَا تَتَّخِذُوا قَبْرِي عَيْدًا وَلَا بِيُوتِكُمْ قُبُورًا وَصَلُّوا عَلَيَّ فَإِنَّ تَسْلِيمَكُمْ يَبْلُغُنِي أَيْنَ مَا كُنْتُمْ.

(Al Mukhtaara liz Ziya al Maqdisi: H428; Majmua-az-Zawaaed: V4 P3)

<sup>172</sup> Nabi ؑ ne tauheed aur gulshan-e-tauheed ki mukammal hifaazat farmaai aur zariya-e-shirk banne waali har raah, hatta ke apni qabr ki bhi hadd-darja taazeem se ummat ko manaa farmaya. Jab Nabi ؑ ki qabr ki taazeem mein ghuloo karna manaa hai to baaqi logo'n ki qabro'n ki bhi aisi taazeem ki ijaazat nahi. Magar afsos ke ummat ne Nabi ؑ ki hidayaat-o-farmaeen ki parwaah na ki. Un sab ahkaam, hidayaat, aur farameen ko pas-e-pusht daalte hue qabro'n ko sajda-gaah bana liya. Un par mele aur urs karne lage. Un par qubbe khade kar diye. Hatta ke un par chiragha'n kiye jaate hain, qabro'n par jaanwar zibah kiye jaate aur chadhaawe chadhae jaate hain. Kaaba ki maanind un ka bhi tawaaf hota hai. Aur qabr ke ird-gird ki jagah ko usi tarah muqaddas samjha jaata hai jaise Allah Ta'ala ki muqarrara hado'n ko muqaddas samajhte hain. Ye qabar-parast log Nabi ya kisi saaleh-o-buzurg shakhsiyat ya kisi wali ki qabr ke paas aakar is qadar aajizi, inkesaari, aur khamoshi ikhteyaar karte hain ke Allah Ta'ala ke huzoor aisi aajizi nahi karte. Ye Allah Ta'ala aur uske Rasool ki sareeh mukhalifat aur unse adaawat\* ka izhaar hai. والعياذ بالله!

\* T: (عداوت) Dushmani, bughz, khasoomat, ikhtelaaf, mukhaalifat [RKT]

## Masaael:

- ① Is tafseel se Surah Tauba ki mazkoora aayat ki tafseer-o-tauzeeh hoti hai.
  - ② Nabi ﷺ ne apni ummat ko hudood-e-shirk se bohot door rehne ki hidaayat aur talqeen farmaai hai.
  - ③ Nabi ﷺ apni ummat par nihaayat shafeeq-o-meherbaan aur uski rushd-o-hidaayat ke liye intehaai harees aur khwahishmand the.
  - ④ Nabi ﷺ ne makhsos tariqa par apni qabr ki ziyaarat se manaa farmaya hai, lekin aap ki qabr ki ziyaarat, sharai hudood-o-quyood mein reh kar ki jaae to ye intehaai fazeelat waala amal hai.
  - ⑤ Nabi ﷺ ne baar-baar ziyaarat-e-qabr ke liye jaane se manaa farmaya hai.
  - ⑥ In ahadees mein nafli namaz gharo'n mein adaa karne ki targheeb bhi hai.
  - ⑦ Yaad rahe ke Sahaba Ikraam ؓ ke yaha'n ye baat tae-shuda aur maaroof thi ke qabarastan mein namaz nahi padhi jaa sakti.
  - ⑧ Is baab mein mazkoora ahadees se saabit hua ke aadmi jaha'n bhi ho wahee'n, durood-o-salaam padh sakta hai, khwah door hi kyou'n na ho, lehaza is gharz se insaan ko qabr ke paas jaane ki zaroorat nahi.
- Hadees se ye bhi maaloom hua ke Rasool Allah ﷺ barzakh mein hai aur ummat ke aamaal mein se durood-o-salaam, aap ki khidmat mein pesh kiye jaate hain.

## Baab 22: Ummat-e-Muhammadiya ﷺ Ke Baaz Afraad Ke Buth-parasti Mein Mubtala Hone Ki Pesh-goi<sup>173</sup>

<sup>173</sup> Tauheed ki maarafat aur uske ilm ka wujoob, shirk se bachne ki tambeeh, aqsaam-e-tauheed, shirk-e-akbar, aur shirk-e-asghar ki aqsaam, aur un ke asbaab-o-zaraae ka zikr karne ke baad Shaikh Muhammad bin Abdul Wahaab رحمه الله ke zehen mein ye baat aai ke koi kehne waala keh sakta hai ke ye sab kuch apni jagah par durust hai. Magar Ummat-e-Muhammadiya ﷺ to shirk-e-akbar mein mubtala ho hi nahi sakti. Kyouнке Nabi ﷺ ne farmaya:

Shaitaan is baat se maayoos-o-naamuraad ho chuka hai ke jazira numaa-e-arab mein namazi (musalman) uski ibaadat kare'n, albatta wo unke darmiyan phoot daalne ki koshish karta rahega.

إِنَّ الشَّيْطَانَ أَيْسَ أَنْ يَعْْبُدَهُ الْمُضَلُّونَ فِي جَزِيرَةِ الْعَرَبِ وَلَكِنَّ فِي التَّحْرِيشِ بَيْنَهُمْ ..

(Saheeh Muslim: Sifaat-ul-Munafiqeen: H2812)

Isse maaloom hua ke Nabi ﷺ ki ummat "Shirk-e-Akbar" mein mubtala na hogi.

Iska jawab ye hai ke agarche shaitaan is baat se maayoos, naakaam aur naamuraad ho chuka hai, magar Allah ne usey usse maayoos nahi kiya. Doosri baat ye ke Nabi ﷺ ka farman hai ke shaitaan is baat se naaummeed hai ke jazira numa-e-arab mein namaz padhne waale uski ibaadat kare'n aur ye baaq yaqeeni hai ke namazi hamesha neki ka hukm karte aur buraai se rokthe rahe'nge.

Aur sab se badi buraai shirk hai. Jo log saheeh maano'n mein namaz ki iqamat kare'n, hsaitan un logo'n se waaqiatan maayoos hai ke wo kabhi uski ibaadat nahi kare'nge. Is liye hadees ka ye mafhoom qat-an nahi ke is ummat mein se koi bhi shaitaan ki ibaadat (itaa-at) nahi karega, yehi wajah hai ke Nabi ﷺ ki wafaat ke kuch hi arsa ke baad kuch arab qabaail murtad ho gae the. Ye bhi to shaitaan ki ibaadat hi thi, kyouнке shiitan ki ibaadat se muraad uski itaa-at hai. Jaisa ke Allah Ta'ala ne farmaya hai:

Allah Ta'ala ka irshad hai:

Kya Aap Ne Un Logo'n Ko Nahi Dekha Jinhe'n Kitaab Ka Kuch Hissa Diya Gaya, Wo Butho'n Aur Shaitan Ko Maante Hain Aur Kaafiro'n Ke Mutaalliq Kehte Hain Ke Ye Log Imaan Laane Waalo'n Se Ziyaada Saheeh Raasta Par Hain.<sup>174</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا.

(Surah an-Nisa 4: 51)

Aye Aulaad-e-Adam! Kya Maine Tum Se Ye Ahd Nahi Liya Tha Ke Tum Shaitaan Ki Ibaadat (itaa-at) Na Karna, Kyounke Wo Tumhara Khula Dushman Hai.

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمُ عَدُوٌّ مُّبِينٌ.

(Surah Yasin 36: 60)

Is aayat ki tafseer mulaahaza kare'n to pataa chalta hai ke jis tarah shirk ke irtekaab aur imaan aur uske taqaazo'n ko tark karne mein shaitaan ki itaa-at uski ibaadat ke mutaraadif\* hai, usi tarah awaamir-o-nawaahi\*\* mein bhi uski itaa-at uski ibaadat hi hai.

\* T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

\*\* T: (أَوَامِر) Ahkaam-e-Ilaahi, wo baate'n jin ke baja-laane ka shariyat mein hukm diya gaya hai [RKT]

T: (نَوَاطِي) Wo umoor jin ke karne se shariyat ne manaa kiya hai [RKT]

(Arbi unwaan mein mazkoor lafz) "وثن" ... "اوثن" ki jamaa hai. Allah Ta'ala ke saath-saath jis cheez ko bhi log ibaadat aur fariyaad ka mustahiq samjhe'n ya Allah ke izn aur hukm ke baghair bhi uske nafaa-mand aur zarar-rasaa'n\* hone ka aqeeda rakhe'n ya usse is tarah dare'n jis tarah Allah se darna chaahiye, wo kisi insaan ya ghair insaan ka mujassama aur tasweer ho ya deewaar, ya qabr, ya koi murda ho. Aisi tamaam ashiya "وثن" ki taareef mein shaamil hain.

\* T: (ضرر رساں) Nuqsan pohonchaane waala, takleef dene waala, muzir [RKT]

<sup>174</sup> Jibit: "جِبْتِ" Har wo cheez jis mein Allah aur uske Rasool ﷺ ke hukm ki eteqaadan mukhalifat ho, wo "جِبْتِ" hai. Jaadu bhi "جِبْتِ" hai, kaahin

Allah Ta'ala ka irshad hai:

(Aye Muhammad ﷺ!) Aap Un Logo'n Se Keh De'n Kya Tumhe'n Un Logo'n Ki Nishaan-dahi Kar Doo'n Jin Ka Anjaam Allah Ke Yahaa'n Faasiqo'n Ke Anjaam Se Bhi Baddtar Hai? Wo Log Jin Par Allah Ne Laanat Ki Aur Un Par Allah Ka Ghazab Hua Aur Un Mein Se baaz Ko Bandar Aur Khinzeer Bana Diya Aur Jinho'n Ne Taghoot Ki Bandagi Ki.<sup>175</sup>

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ  
مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ  
وَالْخَنَازِيرَ وَعَبَدَ الطُّغُوتِ.

(Surah al-Maaida 5: 60)

ko bhi "جبت" kaha jaata hai aur haqeer-o-ghatiya zarar-rasaa'n cheez ko bhi "جبت" kehte hain.

Taghoot: Har wo maabood ya matboo jise insaan uski hadd se badha de, taghoot hai. Sharai taur par matboo\* ki hadd ye hai ke wo unhi kaamo'n ka hukm de jin ka shariyat ne hukm diya hai, aur un kaamo'n se roke jin se shariyat ne manaa kiya hai. Lehaza sharai hudood se nikal kar jin ki ibaadat, itteba aur itaa-at ki jaae wo sab taghoot mein shaamil hain.

\* T: (مَطْبُوع) Marghoob, pasandida, accha lagne waala [RKT]

Wajah Munaasebat: Pesh-e-nazar baab se is aayat ki wajah-e-munaasebat you'n hai ke yahood-o-nasaara ahle kitaab hone ke bawajood butho'n aur shaiyateen par imaan le aae aur Nabi ﷺ ne batlaaya hai ke guzishta ummato'n mein jo buraaiyaa'n waaqe huee'n wo is ummat mein bhi waaqe ho'ngi. Is ummat mein jaadu par imaan rakhne waale bhi ho'ngi aur ghairullah ki ibaadat par imaan laane waale bhi. Al-gharz wo pichlo'n ke tariqo'n par chale'ngi.

<sup>175</sup> Butho'n ki puja, qabro'n ki ibaadat, ashaab-e-quboor ko maabood samajhna, ya sab taghoot ki ibaadat hai. Ye naa-qaabil-e-inkaar haqiat hai ke ummat-e-muhammadiya ke bohut se afraad qabro'n, aastaano'n, darakhto'n, pattharo'n waghaira ki ibaadat mein muftala ho chuke hain.

Nez, Allah Ta'ala ka irshad hai:

Aur Un Ke Sarkarda Logo'n Ne  
Kaha Ham To Unki Ghaar Par  
Zaroor Masjid (ibaadat-gaah)  
Banaae'nge.<sup>176</sup>

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم  
مَّسْجِدًا.

(Surah al-Kahf 18: 21)

Abu Saeed Khudri رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum pehli ummato'n ke raasto'n  
ki pairawi karte hue you'n un ki  
baraabari karoge jaise teer ka ek  
par doosre par ke baraabar hota  
hai. Yaha'n tak ke agar wo zab  
(saande) ke bil mein ghuse to  
tum bhi jaa ghusoge. Sahaba  
Ikraam ne arz kiya: Aye Allah ke  
Rasool! Aap ki muraad yahood-o-  
nasaara hain? Aap ne farmaya:  
Aur kaun?.<sup>177</sup>

لَتَتَّبِعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ. حَدِّثُوا الْقُرَّةَ  
بِالْقُرَّةِ. حَتَّىٰ لَوْ دَخَلُوا جُحْرَ صَبٍّ لَدَخَلْتُمُوهُ.  
قَالُوا: يَا رَسُولَ اللَّهِ! الْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ:  
فَمَنْ؟

(Saheeh Bukhari: Ahadees-ul-Ambiya:  
H3456; Saheeh Muslim: Al Ilm: H2669)

Hazrat Sauban رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

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<sup>176</sup> Jaise un logo'n ne saaleheen ki taazeem mein ghuloo kiya aur un ki  
ghaar par aur qabro'n par masjid bana li, ye ummat bhi zaroor aise  
kaam karegi. Kyouнке saabeqa ummato'n ne jo bhi shirkayat khaslat  
ikhteyaar ki, Nabi ﷺ ki pesh-goī ke mutaabiq ye ummat usko zaroor  
ikhteyaar karegi.

<sup>177</sup> Nabi-e-Kareem ﷺ ne "لَتَتَّبِعَنَّ" ka lafz bol kar qasmiya\* andaaz mein  
intehaai taakeed ke saath ye pesh-goī farmaai ke ye umat pehli  
ummato'n ke raasto'n ki pairawi zaroor karegi aur is tarah un se  
baraabari karegi jaise teer ka ek (1) par doosre par ke bilkul baraabar  
hota hai. Dono ke maabain kuch farq nahi hota.

\* T: (قسميه) Qasam khaa kar, halfiya [RKT]

Is poore baab ka inhesaar aur daar-o-madaar is hadees par hai, usse  
maaloom hua ke saabeqa ummato'n ne jis-jis qism ke kufr-o-shirk ka  
irtekaab kiya ye ummat bhi waisa hi kufr-o-shirk zaroor karegi.



Allah Ta'ala ne mere liye zameen ko is hadd tak samet aur sikud diya ke maine uske mashriq-o-maghrib dekh liye. Meri ummat ki hukumat waha'n tak pohonchegi jaha'n tak zameen mujhe samet kar dikhaai gai. Aur mujhe safedi (chaandi) aur surkh (sona) do (2) khazane ataa kiye gae. Aur maine apni ummat ke liye apne Rabb se dua ki ke wo aam qahat-saali se usey halaak na kare. Aur un par koi aisa bairooni dushman bhi musallanat na kare jo unhe'n tabaah karke rakh de. Mere Rabb ne farmaya: Aye Muhammad (ﷺ!) Jab main koi faisla kar deta hoo'n to usey taala nahi jaa sakta. Main aap ki ummat ke baare mein aap ki ye dua qubool karta hoo'n ke main unhe'n aam qahat-saali se halaak nahi karu'nga aur un par koi aisa bairooni dushman bhi musallat nahi karu'nga jo unhe'n tabaah karke rakh de agarche saare dushman unke khilaaf muttahid aur mujtama kyou'n na ho jaae'n. Albatta ye khud aapas mein ek-dosre ko halaak kare'nge aur ek-dosre ko qaidi bhi banaae'nge.

إِنَّ اللَّهَ زَوَىٰ لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا، وَأُعْطِيتُ الْكَزْنَ: الْأَخْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ عَامَةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ، فَيَسْتَبِيحَ بِيضَتَهُمْ، وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتَ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أُعْطِيتُكَ لَا أُمْتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ عَامَةٍ، وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ فَيَسْتَبِيحَ بِيضَتَهُمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ يَأْقُطِرُهَا، حَتَّىٰ يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا.

(Saheeh Muslim: Al Fitan: H2889)

Aur is hadees ko Imam Haafiz Al Barqaani رحمہ اللہ ne bhi apni kitaab “As Saheeh” mein riwayat kiya hai. Us mein ye bhi hai:

Mujhe apni ummat ke baare mein sirf gumraah peshwaao’n ka khadsha hai aur jab un mein ek (1) dafa talwaar chal padi to qiyaamat tak band na hogi, aur qiyaamat us waqt tak bapaa nahi hogi jab tak meri ummat ki ek (1) badi jamaat mushrikeen se na jaa miley aur meri ummat ke bohot se giroh buth-parasti na karne lage’n. Aur meri ummat mein tees (30) dajjaal paida ho’nge. Wo sab nubuwat ka daawa kare’nge, halaa’nke main aakhri nabi hoo’n, mere baad koi nabi nahi aaega. Aur meri ummat mein ek (1) giroh hamesha (qiyaamat tak) haq par rahega aur un ki (Allah Ta’ala ki taraf se) madad ki jaaegi. Aur un ka saath chod jaane waale un ka kuch bhi nahi bigaad sake’nge yaha’n tak ke Allah Ta’ala ka hukm (qiyaamat) aajaae.<sup>178</sup>

وَإِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَيَّامَةَ الْمُضِلِّيْنَ، وَإِذَا وَقَعَ عَلَيْهِمُ السَّيْفُ لَمْ يُرْفَعْ إِلَى يَوْمِ الْقِيَامَةِ.. وَلَا تَقُومُ السَّاعَةُ حَتَّى يَلْحَقَ حَيٍّ مِّنْ أُمَّتِي بِالْمُشْرِكِينَ، وَحَتَّى تَعْبُدَ فِتْنًا مِّنْ أُمَّتِي الْأَوْثَانَ، وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَابُونَ ثَلَاثُونَ، كُلُّهُمْ يُزْعَمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّينَ، لَا نَبِيَّ بَعْدِي، وَلَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةً، لَا يَضُرُّهُمْ مَن حَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَبَارَكَ وَتَعَالَى.

(Sunan Abu Dawood: Al Fitn wal Malaahim: H4252; Musnad Ahmad: V5 P278-284)

<sup>178</sup> Gumraah peshwaao’n se muraad wo log hain jinhe’n insaano ne deen ya sultanat mein apne peshwa bana rakha hai, jin ke haath mein insaano ki baag-daud hai aur wo bidaat-o-shirkiyaat ke zariye gumraahi phailaate aur logo’n ki nazro’n mein is qadr mustahsan karke dikhaate hain ke wo unhe’n haq hi samajhne lagte hain. Is hadees mein is jamaat ko “mansoorah” kaha gaya hai, yaane Allah Ta’ala ki taraf se hujjat-o-burhaan ke zariye un ki madad ki jaaegi. Is madad se muraad

## Masaael:

- ① Is bahes se Surah an-Nisa ki aayat 51
- ② Aur Surah al-Maaida ki aayat 60
- ③ Aur Surah al-Kahf ki aayat 21 ki tafseer maaloom hui. (Awwal-uz-zikr hai ke ahle kitaab ne butho'n aur shaitaan ki puja ki. Doosri aayat mein bayaan hai ke taaghoot ki bandage karne waalo'n, yaane mushrikeen ka anjaam faasiqo'n se bhi badd-tar hua. Aur teesri aayat mein bayaan hai ke logo'n ne ashaab-e-kahaf ke ghaar aur qabro'n par masjid banaane jaise mazmoom<sup>179</sup> amal kar irtekaab kiya).
- ④ "جَبْتِ" (buth) aur taaghoot (shaitaan) par imaan laane ka mafhoom acchi tarah waazeh hua, ke usse sirf qalbi eteqaad muraad hai ya unse nafrat aur unke butlaan ka aqeeda rakhte hue ba-zaahir un ki muwaafaqat?
- ⑤ Yahood ki ye baat bhi maaloom hui ke apne kufr se waaqif kuffaar, ahle imaan se ziyaada saheeh raah par hain.
- ⑥ Maaloom hua ke is ummat mein bhi wohi buraiyaa'n paai jaati hain jo guzishta ummato'n mein thee'n, jaisa ke Abu Saeed رضي الله عنه ki hadees mein bayaan hai.
- ⑦ Is ummat ke bohot se log buth-parasti mein muhtala ho'nge.
- ⑧ Taajjub-khez baat to ye hai ke Mukhtar Saqafi jaisa shakhs nubuwat ka daawa karne laga, halaa'nke wo tauheed-o-risaalat ka

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shamsheer-o-sinaan ki madad nahi, is liye ke agarche baaz ma'rako'n mien unhe'n hazeemat\* se do-chaar hona pade ya un ki hukumat-o-sultanat khatam ho jaae, magar iske bawajood wo apne dalaael, nusoos, mauqif ki pukhtagi aur durusti ki bina par sacche ho'nge aur un ke muaanedeem\*\*-o-mukhalifeen baatil par ho'nge.

\* T: (هَزِيمَت) Shikast, haar, paspaai [RKT]

\*\* T: (مُعَانِدِينَ) Muaanid ki jamaa, mukhalifat karne waala, dushmani karne waala [RKT]

<sup>179</sup> T: (مَذْمُوم) Bura, badd, kharaab [RKT]

motarif<sup>180</sup> aur Muhammad ﷺ ka ummati hone ka daawa karta aur manta tha ke Rasool Allah ﷺ bar-haq aur Quran-e-Kareem sacchi kitaab hai. Aur is quran mein ye bhi mazkoor hai ke Hazrat Muhammad ﷺ Allah Ta'ala ke aakhri nabi hain. Uski baato'n mein is qadr waazeh tazaad<sup>181</sup> ke bawajood log uski tasdeeq karte rahe. Ye Sahaba ؓ ke aakhri daur mein zaahir hua aur bohot se logo'n ne uski pairawi ki.

⑨ Is hadees mein ye bashaarath bhi hai ke ummat-e-muhammadiyah se kulli taur par haq mit nahi jaaega, jaisa ke saabeqa zamaano'n mein mutaaddid martaba aisa hua, balke iske bar-aks is ummat mein ek (1) jamaat haq par qiyaamat tak qaaem rahegi.

⑩ Is mein ek (1) pesh-goii aur ahle haq ki ek (1) alaamat ye bayaan hui hai ke ahle haq ki qillat ke bawajood unka saath chod jaane waale aur unki mukhalifat karne waale un ka kuch bhi nahi bigaad sake'nge.

⑪ Ye pesh-goii wujood-e-qiyaamat tak barqaraar rahegi.

⑫ Is hadees mein mundarja-zel ahem baate'n bataur-e-khaas bayaan hui hain:

✽ Nabi ﷺ ka farman; Allah Ta'ala ne mere liye zameen ke mashaariq-o-maghaarib amet aur sikud diye. Nabi ﷺ ne jo kuch bayaan farmayan wo harf-ba-harf saheeh saabit hua. Ba-khilaaf shimaal-o-junoob ke (ke Nabi ﷺ) ne un ka zikr hi nahi farmaya).

✽ Aap ka ye farman ke mujhe do (2) khazane ataa kiye gae hain. Ek (1) safed (chaandi) aur ek (1) surkh (sona) (goya saari duniya ke khazaane diye gae).

✽ Nabi ﷺ ne ye khabar di ke ummat ke baare mein aap ki pehli do (2) duaee'n qubool ho gai hain.

✽ Aur teesri dua qubool nahi hui.

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<sup>180</sup> T: (مُعْتَرِف) Eteraaf karne waala, iqraar karne waala, tasleem karne waala, qaael [RKT]

<sup>181</sup> T: (تَضَاد) Ikhtelaaf, farq, imteyaaz [Rektha]

☼ Nabi ﷺ ne ye pesh-goi bhi farmaai ke jab is ummat mein talwaar chali to qiyaamat tak na rukegi.

☼ Nabi ﷺ ne ye bataaya ke meri umamt ke log ek-doosre ko halaak kare'nge aur ek-doosre ko qaidi bhi banaae'nge.

☼ Nabi ﷺ ne apni ummat ke baare mein gumraah peshwaao'n ka khadsha bhi zaarhi kiya.

☼ Nabi ﷺ ne ye khabar di ke is ummat mein nubuwwat ke jhoote daawedaar (jhoote nabi) paida ho'nge.

☼ Aap ka khabar dena ke ek (1) mansoor (Allah ki taraf se madad ki hui) jamaat qiyaamat tak maujood rahegi.

Nabi ﷺ ki pesh goi ke mutaabiq ye tamaam baate'n harf-ba-harf पूरी hui hain. Halaa'nke aqli taur par in tamaam baato'n ka wuqoo-pazeer hona bada-mushkil aur bohot baeed hai.

⑬ Nabi ﷺ ne ummat ke sirf gumraah peshwaa tabqa se zalaalat-o-gumraahi ka khatra mehsoos kiya. (hidaayat-yaafat peshwaao'n se nahi).

⑭ Ibaadat-e-ausaan, yaane buth-parasti ke saheeh maane aur haqeeqi mafhoom bhi acchi tarah waazeh hua.

## Baab 23: Jaadu Ka Bayaan<sup>182</sup>

Allah Ta'ala ka irshad hai:

Aur Wo Khoob Jaante The Ke Is  
(jaadu) Ko Khareedne Yaane  
Seekhne Waale Ke Liye Aakhirat  
Mein Kuch Hissa Nahi.<sup>183</sup>

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ.  
(Surah al-Baqara 2: 102)

Nez, Allah Ta'ala ne yahoodiyo'n ki baabat farmaya:

<sup>182</sup> Jaadu bhi “*Shirk-e-Akbar*” ki aqsaam mein se hai aur tauheed ke manaafi hai.

Jaadu Ki Hageegat: Iski asal haqeeqat ye hai ke kisi cheez ki taaseer mein shaitaan se khidmat li jaati hai. Koi jaadugar jab tak shaitaan ka dost, muqarrab aur mahboob na ho, uska jaadu kaar-gar nahi ho sakta. Jab wo shaitaan ka muqarrab ban jaata hai to shayateen is tarah uski khidmat karte hain ke wo mashoor (jis par jaadu kiya jaae us) ke badan par asar-andaaz ho jaate hain. Lehaza koi jaadugar shayateen ke taqarrub ke baghair jaadugar nahi ban sakta. Isi liye jaadu Allah Ta'ala ke saath shirk hai.

Allah Ta'ala ne bhi farmaya:

(Aap keh de'n ke main dhaage  
puroi gai) Gaanth Par Phoonk  
Maarne Waali (aurto'n yaane)  
Jaadugarniyo'n Ke shar Se  
(panaah maangta hoo'n).

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ.  
(Surah al-Falaq 113: 4)

“نَفَّاثَاتٌ”: Ye “نَفَّاثَةٌ” ki jamaa aur “نَفَثَ” se mubalagha ka sega hai. Yaane phoonk maarna. “نَفَّاثَةٌ” jaadugardi ko kehte hain, kyoune wo apna amal karte hue ghaantho'n par phoonk maarti hain aur mukhtalif kalimaat-o-alfaaz padh kar jinnaat se madad aur khidmat ki taalib hoti hai, taake wo mashoor ke badan par asar-andaaz ho sake.

<sup>183</sup> Jaadugar tauheed ke ewaz jaadu khareedta hai. Goya wo tauheed ko apne us saude (jaadu) ki qeemat ke taur par adaa kar daalta hai. Isi liye tauheed se mehroom mushrik ki tarah jaadugar ke liye bhi aakhirat mein kuch nahi hoga.

Wo Jaadu Aur Shaitaan Par  
Imaan Rakhte The.

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّغُوتِ.

(Surah an-Nisa 4: 51)

Syedna Umar رضي الله عنه farmate hain:

Yaane "الْجِبْتِ" ke maane jaadua  
ur "الطَّغُوتِ" se muraad shaitaan  
hai.<sup>184</sup>

الْجِبْتِ: السِّحْرُ، وَالطَّغُوتُ: الشَّيْطَانُ.

Syedna Jabir رضي الله عنه farmate hain:

Taaghot wo kaahin hain jin par  
shaitaan utarta tha aur har  
qabile ka alag-alag kaahin hota  
tha.

الطَّوَاعِيتُ كَهَآنَ كَانَ يَنْزِلُ عَلَيْهِمُ الشَّيْطَانُ، فِي  
كُلِّ حَيٍّ وَاحِدٍ.

(Tafseer Ibne Abi Haatim; Durre Mansoor:  
V2 P22; Fathul Baari: V8 P317)

Abu Huraira رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya:

Saat (7) mohlik kaamo'n se bach  
kar raho". Sahaba رضي الله عنه ne arz kiya:  
Ya Rasool Allah! Wo saat (7)  
kaam kaun-kaun se hain? Aap ne  
farmaya: "① Allah ke saath shirk  
karna, ② Jaadu karna, ③ Allah  
Ta'ala ki haraam ki hui kisi jaan

اجْتَنَبُوا السَّبْعَ الْمُذْبِقَاتِ، قَالُوا: يَا رَسُولَ اللَّهِ!  
وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ  
النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا،  
وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ  
الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ.

(Saheeh Bukhari: Al Wisaaya: H2766, 5764;

<sup>184</sup> Ahle kitaab ke jaadu par imaan laane ki binaa par is aayat mein unki  
mazammat ki gai hai aur Allah Ta'ala ne un par laanat karke un par  
naaraazi ka izhaar kiya hai.

Isse saabit hua ke jaadu haraam aur kabira gunaa hai. Choo'nke us  
mein Allah Ta'ala ke saath ghairo'n ko shareek kiya jaata hai, is liye  
zaahir hai ke ye shirk hai. Yehi hukm jaadu ki tamaam aqsaam ka hai,  
jaisa ke pehle zikr kiya jaa chuka hai ke "الْجِبْتِ" ke mafhoom mein  
bohot si ashiya shaamil hain. Aur yaad rahe! Yahoodiyo'n ki nisbat se  
un mein sab se waazeh jaadu hai, kyunke wo jaadu par imaan rakhte  
hain aur taaghoot (shaitaan) par bhi imaan rakhte hain. Taaghoot mein  
har wo cheez shaamil hai jiski itaa-at mein log haq aur sawaab se door  
nikal gae.

ko naa-haq qatl karna, ④ Sood-khori, ⑤ Yateemo'n ka maal khaana, ⑥ Kuffaar se muqaable ke din peeth pher kar bhaag jaana, ⑦ Paak-daaman aur iffat-ma-aab ahle imaan aurt'o'n par tohmat-taraazi.<sup>185</sup>

Hazrat Jundub رضي الله عنه se marfoo riwayat hai (yaane wo Nabi ﷺ se bayaan karte hain) ke aap ne farmaya:

Jaadugar ki hadd (saza) ye hai ke usey talwaar se qatl kar diya jaae.

حَدُّ السَّاحِرِ ضَرْبُهُ بِالسَّيْفِ.

(Jaame Tirmizi: Al Hudood: H1460)

Imam Tirmizi رحمته الله farmate hain ke saheeh baat ye hai ke riwayat mauqoof (sahabi ka qaul) hai.<sup>186</sup>

Bajaala bin Abdah رضي الله عنه se riwayat hai ke Umar رضي الله عنه ne hame'n likha:

Har jaadugar mard aur aurat ko qatl kar do. Aage Bajaalah kehte hain so ham ne teen (3)

أَقْتُلُوا كُلَّ سَاحِرٍ وَسَاحِرَةٍ. قَالَ: فَقَتَلْنَا ثَلَاثَ سَوَاحِرٍ.

<sup>185</sup> Is hadees se saabit hua ke ye sab kaam mohlik aur duniya-o-aakhirat mein tabaahi-o-khasaare ka sabab hain, aur ye sab kabira gunaah hain. Is hadees mein shirk ke ma-an\* baad jaadu ke zikr se ye bhi maaloom hua ke jaadu bhi Allah Ta'ala ke saath shirk ke baraabar hai.

\* T: (مَعًا) Ek hi waqt mein, ek dafaa hi, yakbaargi, fauran [Urduinc]

<sup>186</sup> Jaadugar kisi bhi nauhiyyat\* ka ho uski saza qatl hi hai. Dar-haqiqat ye murtad ki saza hai aur choo'nke jaadu mein shirk laazmi taur par paaya jaata hai aur shirk ka irtekaab karne waala murtad hota hai aur uska khoon aur maal halaal ho jaate hain (uski izzat-o-ismat aur hurmat-o-hifaazat baaqi nahi rehti) is liye jaadugar ki ye saza uske mushrike aur murtad hone ki binaa par hai.

\* T: (نَوَعِيَّت) Soorat-e-haal, kaifiyat, haalat [RKT]



jaadugarniyo'n ko qatl kiya.

(Saheeh Bukhari: Al Jiziya al Mawaadiah:  
H3156; Sunan Abu Dawood: Al Khiraaj:  
H3043; Musnad Ahmad: V1 P191-191)

Syeda Hafsa رضي الله عنها se saheeh sanad ke saath saabit hai:

Un ki ek (1) laundi ne unhe'n  
jaadu kar diya to unho'n ne usko  
qatl karne ka hukm diya.  
Chunache usey qatl kar diya  
gaya.

أَنَّهَا أَمَرَتْ بِقَتْلِ جَارِيَةٍ لَهَا سَحَرَتْهَا. فَقَتَلَتْ.  
وَكَذَلِكَ صَحَّ عَنْ جُنْدُبٍ قَالَ أَحْمَدُ: عَنْ ثَلَاثَةٍ  
مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Al Muwatta Imam Maalik: Al Uqool: H46)

Isi qism ka qaul Jundub رضي الله عنه se bhi manqool hai. Imam Ahmad رحمته الله farmate hain ke jaadugar ko qatl karna Nabi-e-Kareem ﷺ ke teen (3) sahaba (Jundub, Umar aur Hafsa) رضي الله عنهم se saabit hai.<sup>187</sup>

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<sup>187</sup> Jaadu khwah kisi bhi qism ka ho:

In Sahaba Ikraam رضي الله عنهم ne bila-tafreeq har jaadugar ko qatl karne ka hukm aur fatwa saadir farmaya. Khwah jaadu kisi bhi qism ka ho. Lehaza musalmano par waajib hai ke wo har qism ke jaadu se ijtenaab kare'n aur unhe'n jis ke baare mein ilm ho ke wo shobada-baazi (jaadu) karta hai, us tak aur doosre logo'n tak bhi ye islami taalimaat pohoncha kar apni zimmedaari se ohda-baraa\* ho kar buraa ka qila-qama kare'n.

\* T: (عهده برا) Zimmedaari poori karne waala, bari-uz-zimma hona, farz adaa karna, waada poora karna [RKT]

Aimma Ikraam رضي الله عنهم farmate hain ke jis ilaaqe mein jaadugaro'n ka amal-dakhal shuru ho jaae waha'n fasaad, zulm, ziyaadati aur sarkashi ka daur-daura ho jaata hai.

### Masaael:

- ① Is baab mein Surah al-Baqara ki aayat 102 ki tafseer hai jis mein jaadugaro'n ka najaam bayaan kiya gaya hai.
- ② Nez is baab se Surah an-Nisa ki aayat 51 ki tafseer bhi hui jis mein bayaan hai ke yahood jaadu aur shaitaan par imaan rakhte hain.
- ③ "الْجِبْتُ" aur taaghoot ke maane aur un ke maa-bain farq bhi waazeh hua.
- ④ Taaghoot, jinn bhi hote hain aur insaan bhi.
- ⑤ Mazkoora hadees se un saat (7) kaamo'n ka bhi ilm hua jo intehaai mohlik aur khaas taur par mamnoo hain.
- ⑥ Jaadugar kaafi hai.
- ⑦ Jaadugar ko fauran qatl kar diya jaae aur usey tauba aur rujoo ki mohlat bhi na di jaae.

## Baab 24: Syedna Umar رضي الله عنه ke daur mein bhi jaadugar maujood the to usse baad ke adwaar mein kya haal hoga?

Parindo'n ko udaa kar faal lena, zameen par lakeere'n kheenchna (ilm-e-ramal) aur kisi cheez ko dekh kar badd-faali (badd-shugooni) lena, ye sab jaadu ki aqsaam hain.

إِنَّ الْعِيَاةَ وَالطَّرْقَ وَالطَّيْرَةَ مِنَ الْجَبْتِ.

(Sunan Abu Dawood: Al Kahaana wat Tataiyyur: H3907)

Auf kehte hain “الْعِيَاةَ” se muraad hai parindo'n ko udaa kar faal lena aur “الطَّرْقَ” se zameen par lakeere'n kheenchna muraad hai. Ye ilm aajkal “ilm-e-ramal” kehlaata hai. (Abu Dawood: Al Kahaana wat Tataiyyur: H3908)

Hasan Basri رحمته الله kehte hain: Shaitani aah-o-bakaa aur cheekh-pukaar “الْجَبْتُ” hai. (Musnad Ahmad: V3 P477; V5 P70)

Abdullah bin Abbas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jis ne ilm-e-nujoom ka kuch hissa seekha, us ne usi qadr jaadu seekha. Jitna ziyaada seekhta jaae, uski wajah se gunaah mein utna hi izaafa hota jaaega.<sup>188</sup>

مَنْ اقْتَبَسَ شُعْبَةً مِنَ النُّجُومِ فَقَدْ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ. زَادَ مَا زَادَ.

(Sunan Abu Dawood: Al Kahaana wat Tataiyyur: H3905)

Hazrat Abu Huraira رضي الله عنه se riwayat hai:

Jis ne girah baandh kar us par phoonk maari, tehqeeq us ne jaadu kiya aur jis ne jaadu kiya wo shirk ka murtakib hua. Aur jo koi (apne galey, haath, baazu waghaira par) koi cheez (baandhe ya) latkaae to usey usi

مَنْ عَقَدَ عُقْدَةً، ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ، وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا وَكُلَّ إِلَيْهِ.

(Sunan Nasai: Tahreem ad-Damm: H4084)

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<sup>188</sup> Isse saabit hua ke “ilm-e-nujoom” jaadu ki qism hai. Aainda ek (1) mustaqil baab mein bayaan hoga ke Allah Ta'ala ne sitaare kis liye paida farmaae hain.

ke supurd kar diya jaata hai.<sup>189</sup>

Ibne Masood رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Kya main tumhe'n na batlaau'n **أَلَا هَلْ أَتَيْتُكُمْ مَا أَلْعَضُّهُ؟ هِيَ النَّيْمَةُ: الْقَالَةُ**  
ke jaadu kya hai? (phir khud hi  
farmaya) **وَيَيْنَ النَّاسِ.**

logo'n ke darmiyaan (fitna aur  
ladaai) ki baate'n karna.<sup>190</sup>

(Saheeh Muslim: Al Birr was Sila wal Adab:  
H2606; Musnad Ahmad: V1 P437)

<sup>189</sup> Girah baand kar us par phoonk maarne se muraad ye hai ke shayateen se madad lene aur jinnaat ko haazir karne ke liye koi kalaam padh kar us par phoonk maarna, lehaza girah par har qism ki phoonk maarne ko jaadu nahi kaha jaaega. Waazeh rahe ke jab koi jaadugar ghaanth de kar us par phoonk maarta hai to jinn us jaadugar ki khidmat karta aur us par asar-andaaz hota hai. Jaadugaro'n ka khayaal hai ke jab tak wo gaanth na khule, jaadu ka asar zaael nahi ho sakta. Jaadugar jis maqsad ke liye jaadu karta hai wo us gaanth aur phoonk dono ke ijtemaa se haasil hota hai. Gaanth basa-auqaat badi aur waazeh hoti hai aur baaz auqaat maamooli aur is qadr choti hoti hai ke badi mushkil se nazar aati hai. Pas jis ne Allah Ta'ala ke saath apna taalluq jod iya uske liye wohi kaafi hai aur jis ne ghairullah ke saath taalluq joda usey usi ke hawaale kar diya jaata hai. Halaa'nke har makhlooq Allah Ta'ala hi ki mohtaaj hai aur Allah Ta'ala hi fazal-o-inaam karne waala hai. Jaisa ke us ne farmaya:

Logo! Tum Sab Allah Ke Mohtaaj **يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ**  
Ho Aur Sirf Wohi Allah Sab Se  
Mustaghni Aur Taareefo'n Ke  
Laayaq Hai. **الْحَبِيدُ.**

(Surah al-Faatir 35: 15)

<sup>190</sup> Pesh-e-nazar hadees mein laff-e-**“الْعَضُّ”** waarid hua hai. Is ka itlaaq\* jaadu waghaira mutaaddid ashia par hota hai. Is hadees mein Nabi ﷺ ne iske maane **“chughli”** bayaan farmaye hain. Jisse logo'n ke darmiyaan fitna aur ladaai ho jaae.

\* T: (إِطْلَاق) Kisi qism ki shart ya qaid lagaana [RKT]

Chughli aur jaadu mein wajah-e-mushaabahat ye hai ke do (2) dosto'n mein tafreeq ya do (2) dushmano ke darmiyaan mohabbat karne mein

Abdullah bin Umar رضي الله عنه se riwyat hai, Rasool Allah ﷺ ne farmaya:

Kisi-kisi ke bayaan karne mein  
bhi jaadu ki si taaseer hoti hai.<sup>191</sup>

إِنَّ مِنَ الْبَيِّنَاتِ كَسْحًا.

(Saheeh Bukhari: An Nikah: H5146, 5767;  
Musand Ahmad: V2 P16, 59, 63, 94)

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jaadu ki khaas taaseer hoti hai, jo intehaai makhfi aur poshida hoti hai. Isi tarah chughal-khor bhi apni baat ke zariye dosto'n ke darmiyan tafreeq aur dooriyaa'n paida karta hai.

<sup>191</sup> Baaz faseeh alfaaz kaano'n aur dilo'n par jaadu ki tarah asar karte hain jisse insaan haq ko baatil ya baatil ko haq samajhne lagta hai. Is hadees ki sharah mein ahle ilm ke mutaaddid aqwaal hain. Un mein se saheeh qaul ye hai ke is hadees mein jaadu ki tarah asar-andaaz hone waale bayaan ki madh nahi, balke mazammat hai.

Choo'nke is baab mein haraam ki mukhtalif aqsaam bayaan ki gai hain, is liye Shaikh رحمته الله ne is baab mein ye hadees bhi bayaan kardi hai.

## Masaael:

① Is baab se maaloom hua ke “الْعِيَّافَةُ”, “الطَّرْقُ”, aur “الطَّيْرَةُ” sab jaadu ki aqsaam hain:

② In teeno’n ke maane-o-mafhoom bhi khoob waazeh hua.

③ Ilm-e-nujoom jaadu hi ki ek (1) soorat hai.

④ Girah lagaana aur phoonk maarna bhi jaadu ki ek (1) shakle’n hain.

⑤ Chughli bhi jaadu ki ek (1) soorat hai.

Baaz logo’n ka faseeh-o-baleegh kalaam, basa-auqaat jaadu ki si taaseer rakhta hai.

## Baab 25: Nujoomiyo'n Aur Ghaib Ka Daawa Karne Waalo'n Ka Bayaan<sup>192</sup>

Baaz Azwaaj-e-Mutahharaat ﷺ se riwayat hai, Nabi ﷺ ne farmaya:

Jis ne kisi nujoomi ke paas jaa kar  
kuch dariyaft kiya aur phir uski  
bataai hui baat ko sach samjha to  
chaalees (40) din tak uski namaz

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ فَصَدَّقَهُ، لَمْ  
تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا.

(Saheeh Muslim: H2230; Musnad Ahmad:

<sup>192</sup> Kahaanat yaane ghaib ki khabre'n jaanne ka daawa karna aur logo'n ko ghaib ki khabre'n dena tauheed ke manaafi hai. Kaahin dar-haqeeqat mushrik hota hai, kyonke wo jinnaat ki ibaadat karke, un ka taqarrub aur khushnoodi haasil kar ke unki khidmaat haasil karta hai, jis ke nateeje mein wo usey baaz poshida aur makhfi baate'n bata jaate hain. Qabl-az-islam buniyaadi taur par kaahin wo hote the jin ke mutaalliq logo'n ka eteqaad hota ke wo nek aur Allah Ta'ala ke wali hain aur mustaqbil mein, zameen par ya kisi ke saath jo umoor pesh aane waale hain wo un se waaqif hain. Is liye log un kaahino'n se dar kar un ki khoob taazeem kiya karte the.

Is ki asal haqeeqat you'n hai ke jinnaat chori-chupe, farishto'n ki aapas mein hone waali guftagu sunkar un kaahino'n aur nujoomiyo'n ko aakar bataa jaate. Iski teen (3) soorate'n hoti thee'n:

① Nabi ﷺ ki besat se qabl aisa ba-kasrat hota ke jinnaat, farishto'n ki aapas mein hone waali guftagu sun lete. ② Nabi ﷺ ki bessat ke baad koi jinn, farishto'n ki baate'n na sun saka. Agar kabhi shaaz-o-naadir\* aisa hua bhi to wo Allah ki wahee ke maa-siwa un ki aapas ki hone waali aam guftagu hi sun saka.

\* T: (شَاذٌ وَنَادِرٌ) Kabhi-kabhi, ittefaaqan [RKT]

③ Nabi ﷺ ke is duniya se tashreef le jaane ke baad jinnaat ke liye farishto'n ki guftagu sunne ke mawaaqe dobara paida ho gae, magar pehle ki maanind kasrat se nahi, kyonke mukhtalif shihaab saaqibo'n ke zariye aasmaan ki khoob hifaazat kardi gai. "Kaahin" ko "عراف", "رمال" aur "مُنَجِّم" bhi kaha jaata hai.

Hazrat Abu Huraira رضي الله عنه se riwayat hai, Nabi ﷺ ne farmaya:

Jis shakhs ne kisi kaahin ke paas jaa kar uski baato'n ki tasdeeq ki to usne us deen ke saath kufr kiya jo Muhammad ﷺ par utaara gaya.

مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Sunan Abu Dawood: Al Kahaana wat Tataiyyur: H3904)

Hazrat Abu Huraira رضي الله عنه hi se riwayat hai, Nabi ﷺ ne farmaya:

Jis ne kisi nujoomi ya kaahin ke paas jaa kar uski baato'n ki tasdeeq ki to usne us deen ke saath kufr kiya jo Muhammad ﷺ par utaara gaya.<sup>194</sup>

مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Musnad Ahmad: V2 P429; Mustadrak Haakim: V1 P8; Sunan Kubra lil Bayhaqi: V8 P135)

<sup>193</sup> Shareheen ne is hadees ki sharah mein likha hai ke lafz-e-*”فَصَدَّقَهُ”* *”Us baat ko sach samjha”* Saheeh Muslim mein nahi, balke Musnad Ahmad mein hai. Choo'nke dono ki riwayat ek (1) hi hai. Is liye Musannif رحمته الله ne ahle ilm ke tariqa ke mutaabiq ek (1) aise lafz ko doosre ki taraf mansoob kar diya.

**Namaz Ki Adm Maqbooliyat Ka Mafhoom:**

Is hadees se maaloom hua ke nujoomiyo'n ke paas jaa kar un se ahwaal dariyaافت karna, un ki baato'n ko sach jaanna, itna bada jurm hai ke chaalees (40) din tak aise shakhs ki namaz qubool nahi hoti. Iske maane ye hain ke wo namaz adaa kare to uski taraf se adaa ho jaaegi, magar usey uska sawaab nahi milega. Aur us par un namazo'n ki qazaa bhi waajib nahi, kyonke nujoomi ke paas jaa kar usse ahwaal dariyaافت karne ka gunaah chaalees (40) dino'n ki namazo'n ke sawaab ke baraabar hai aur ye gunaah us sawaab ko mitaa daalta hai. Isse maaloom hua ke nujoomi se ahlwaal dariyaافت karne waala uski baato'n ki tasdeeq kare ya na kare, wo behre-soorat gunahgaar hai.

<sup>194</sup> Iski wajah ye hai ke kaahin, jaadugar, aur nujoomi jhoot bolte hain, sach nahi kehte. Ye kabhi falaah nahi paa'e'nge. Is hadees ka saheeh mafhoom ye hai ke is mein *”kufr se muraad, millat-e-muhammadiyah ﷺ”*



Imran bin Hussain رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Wo shakhs ham mein se nahi jo faal nikaale, ya nikalwaae, kahaanat kare ya karaae, jaadu kare ya karaae, aur jis kisi ne kaahin ke paas jaa kar uski baato'n ki tasdeeq ki to usne us deen ka inkaar kiya jo Muhammad ﷺ par naazil kiya gaya.

لَيْسَ مِنَّا مَنْ تَطَيَّرَ أَوْ تُطَيِّرَ لَهُ تَغَيَّرَ أَوْ تَغَيَّرَ لَهُ  
أَوْ سَحَرَ أَوْ سَجَرَ لَهُ، وَمَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا  
يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ.

Is hadees ko Bazaar ne ba-sanad-e-jaiyyad riwayat kiya hai. Jabke yehi hadees Imam Tabarani ne “Al Mojam-ul-Ausat” mein Ibne Abbas رضي الله عنه se riwayat ki hai. Us mein “مَنْ أَتَى كَاهِنًا” se aakhir tak ke alfaaz nahi hain.<sup>195</sup>

Imam Baghwi رحمته الله kehte hain ke “عراف” wo hai jo alamaat ki raushni mein chori-shuda yak gum-shuda cheez ki nishan-dahi ya usi tarah ke doosre umoor ki maarafat ka daawa kare.

Baaz ahle ilm kehte hain ke “عراف” aur “kaahin” ek (1) hi hota hai, yaane wo shakhs jo mustaqbil mein roonuma hone waale umoor ki khabar deta hai. Baaz ne kaha hai ke jo dil ki baat bataae wo “kaahin” kehlaata hai.

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*se khurooj nahi, balke mahez gunaah muraad hai”.* (والله اعلم)

<sup>195</sup> “...لَيْسَ مِنَّا” “Wo shakhs ham mein se nahi jo...” ke alfaaz is baat par dalaalat karte hain ke mazkoora tamaam aamaal haraam hain aur baaz ahle ilm ka kehna hai ke isse muraad ye hai ke ye aamaal kabira gunaaho'n mein se hain. Kaahin ki baato'n ki tasdeeq karne waale ke mutaalliq Nabi ﷺ ka farman hai ke us ne deen-e-muhammad ﷺ se kufr kiya. Kyoune kaahin ki tasdeeq karne se shirk-e-akbar mein uska ta-aawun\* paaya jaata hai. Ye to us shakhs ke baare mein waeed hai jo kaahin ke paas jaa kar usse kuch dariyaaft kare. Raha khud kaahin! To uske mutaalliq zikr kiya jaa chuka hai ke wo shirk-e-akbar ka murtakib hota hai.

\* T: (تعاون) Ek-dosre ki madad karna [RKT]

Abul Abbas Imam Ibne Taimiyya ؒ farmate hain ke “عراف” ek (1) jaame lafz hai, jis ka itlaaq “*kaahin*”, “*nujoomi*”, “*ramaal*”, aur us qism ke tamaam logo’n par hota hai jo apne-apne tareeqo’n se baaz umoor-o-waaqiaat ki khabar dete hain. (Fataawa Ibne Taimiyya: V35 P173)

Abdullah bin Abbas ؒ farmate hain: Jo log huroof-e-abjad<sup>196</sup> likh kar hisaab karte aur nujoom (sitaaro’n) se rehnumaai lete hain, mere khayaal mein unke liye Allah Ta’ala ke yahaa’n aakhirat mein kuch nahi. (Musannaf Abdur Razzaq: V11 P26; Sunan Kubra lil Bayhaqi: V8 P139)

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<sup>196</sup> T: (حُرُوفِ أَبْجَد) Huroof-e-Abjad arbi ke har harf-e-tahajji ki adadi qeemat muqarrar hai. Jaise Alif (ا) = 1, Be (ب) = 2, Jeem (ج) = 3, Daal (د) = 4 waghaira hai [RSB]

### Masaael:

- ① Is bahes se maaloome hua ke quran par imaan aur kaahino'n ki tasdeeq ye dono cheeze'n ek-dosre ki mutazaad hain. Is liye ye ek (1) dil mein jamaa nahi ho sakte'n.
  - ② Is baab mein ye saraahat bhi hai ke kaahin ki tasdeeq karna kufr hai.
  - ③ Kahaanat karwaane waale.
  - ④ Faal nikalwaane waale.
  - ⑤ Aur jaadu karwaane waale ka hukm bhi maaloome ho gaya, ke wo musalmano mein se nahi hain.
  - ⑥ Huroof-e-Abjad likh kar hisaab karne waalo'n ki mazammat bhi bayaan hui hai.
- Nez is baab mein “*kaahin*” aur “*عراف*” ke maa-bain farq ki wazaahat ki gai hai.

## Baab 26: Jaadu-toney Ke Zariye Jaadu Ka Ilaaj Karne Ki Mumaaniat<sup>197</sup>

Jaabir رضي الله عنه se riwayat hai, Rasool Allah ﷺ se “نشره” “nashra” yaane jaadu ke zariye jaadu ke ilaaj ki baabat dariyaافت kiya gaya to aap ne farmaya:

Ye shaitaani amal hai.

هِيَ مِنْ عَمَلِ الشَّيْطَانِ.

(Musnad Ahmad: V3 P294 (sanad jaiyyad);

Sunan Abu Dawood: At Tibb: H3868)

Imam Abu Dawood رضي الله عنه kehte hain, Imam Ahmad رضي الله عنه se yehi masla poocha gaya to unho’n ne farmaya: “*Abdullah bin Masood رضي الله عنه in sab kaamo’n ko naajaaez kehte the*”.<sup>198</sup>

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<sup>197</sup> Jis shakhs par jaadu ka asar ho, uska ilaaj karne ko “النشرة” yaane jaadu utaarna kehte hain.

Iski do (2) qisme’n hain: Jaaez aur Naajaaez

Agar mareez ke kisi uzoo par jaadu ka asar ho, uska ilaaj quran-e-kareem, adiyya-e-masnoona, aur atibba ki dawaao’n se kiya jaaega. To ye jaaez hai.

“نشره ممنوعه” Nashra mamnooa, yaane jaadu ka naajaaez ilaaj ye hai ke jaadu ke zariye jaadu ka ilaaj kiya jaae aur uska asar zaael kiya jaae.

Zaahir hai ke ilaaj karne waala bhi jaadugar hi hoga, jo is silsila mein jinnaat ki taraf rujoo karega, un se madad maange ga aur fariyaad karega ke wo jaadu karne waale jinnaat ke jaadu ka asar khatam kare’n. Lehaza ye shirk hai. Hadees hai:

Jaadu ko (ghair-sharai tariqa se)

لَا يَحُلُّ السَّاحِرَ إِلَّا سَاحِرٌ.

jaadugar hi zaael kar sakta hai.

<sup>198</sup> Yaane qurani taawizaat ke zariye jaadu ka ilaaj karne ko bhi unho’n ne naajaaez kaha hai. Lekin agar galey mein taawizaat latkaae baghair mahez aayaat-o-adiyya padh kar aur phoonkne se ilaaj kiya jae to Ibne Masood رضي الله عنه aur Imam Ahmad رضي الله عنه usey jaaez kehte hain. Kyounke Nabi ﷺ ne ye damm kiya aur uski ijaazat bhi di hai.

Saheeh Bukhari mein hai ke Qatada رضي الله عنه kehte hain, maine Ibne Musaiyyib رضي الله عنه se dariyaaft kiya ke agar kisi par jaadu ka asar ho ya koi aisa tona jis ke sabab wo apni biwi ke qareeb na aasakta ho, to kya uska dafiyya<sup>199</sup> karna ya usko baatil karne ke liye kalaam istemaal karna durust hai? Unho'n ne jawab diya: Us mein koi harj nahi, kyonke usse padhne waale ka maqsood islaah hai, nafamand aur mufeed shae ke istemaal ki mumaaniat nahi. (Saheeh Bukhari: At Tibb: H49)

Hasan Basri رضي الله عنه farmate hain ke “Jaadugar hi jaadu ko (ghair sharai tariqa se) zaael kar sakta hai”. (Fath-ul-Baari: V10 P287)

Imam Ibne Qaiyyim رحمته الله farmate hain ke: “Seher-zada se jaadu ko zaael karna “نَشْرَه” “nashra” kehlaata hai. Iski do (2) qisme'n hain:”

“Ek (1) qism to ye hai ke jaadu ko jaadu ke zariye zaael kiya jaae. Ye naajaaez aur shaitaani amal hai. Is soorat mein jaadu ka ilaaj karne waala aur jaadu se mutaassir, dono shakhs shaitaan ka qurb haasil karne ke liye uske pasandeeda kaam karte hain aur wo aise umoor baja-laate hain ke shaitaan khush ho kar seher-zada se apna asar hata leta hai. Hasan Basri رحمته الله ka ye qaul isi maane par mahmool<sup>200</sup> kiya jaaega”.

“Seher-zada se jaadu ka asar zaael karne ki dosri soorat ye hai ke damm. Taawizaat, adwiyaat, aur jaaez-o-mubaah adiyaa ke saath uska ilaaj kiya jaae. Ye bila-shubha jaaez hai”. (Zaad-ul-Maad: V4 P124 & 181)

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<sup>199</sup> T: (دَفْعِيَّة) Difaa karne ki tadbeer ya soorat, tod, ilaaj, bachaao, hifaazat [RKT]

<sup>200</sup> T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

### Masaael:

- ① Is baab se saabit hua ke jaadu ke zariye jaadu ka ilaaj karna manaa hai.
- ② Is baab mein wazaahat ke saath jaaez aur naajaaez ilaaj ka bayaan kiya gaya hai, jisse tamaam ishkalaat aur shubhaat door ho jaate hain.

## Baab 27: Badd-faali Aur Badd-shugooni<sup>201</sup>

Allah Ta'ala ka irshad hai:

Khabardaar! Un Ki Badd-shugooni (naahosat) Allah Ke Yahaa'n Muqaddar Hai, Lekin Un Mein Se Aksar Nahi Jaante. <sup>202</sup>

أَلَا إِنَّمَا طَعَرْتُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ.

(Surah al-Aaraaf 7: 131)

Nez, Allah Ta'ala ka irshad hai:

Rasoolo'n Ne Kaha: Tumhari Naahosat Tumhare Hi Saath Hai. Kya (tum ye baate'n) Is Liye Karte Ho Ke Tumhe'n Naseehat Ki Gai Hai? Balke (haqeeqat to ye hai ke) Tum Log Hadd Se Tajaawuz Kar Chuke Ho.

قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ.

(Surah Yaseen 36: 19)

Hazrat Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Koi bimaari mutaaddi nahi, badd-faali aur badd-shugooni ki bhi kuch haqeeqat nahi. Na ullu ka bolna (koi bura asar rakhta) hai aur na hi maah safar (manhoos) hai. <sup>203</sup>

لَا عَدْوَى وَلَا طَيْرَةٌ وَلَا هَامَةٌ وَلَا صَفَرٌ.

(Saheeh Bukhari: Al Tibb H5757; Saheeh Muslim: As Salaam: H2220; Zaad Muslim: "ولا نوء ولا غول")

<sup>201</sup> Yaane kisi jaanwar ya parinde ya uski kisi harkat ko dekh kar apni kaamyaaabi ya naakaami par badd-faali aur badd-shugooni lena ye bhi tauheed ke manaafi aur shirk hai.

<sup>202</sup> Yaane unhe'n koi faaeda ya nuqsan pohonchaana Allah Ta'ala ke yahaa'n muqaddar hai. Koi cheez un ke liye bura ya nek shagoon nahi rakhte. Jaanwaro'n se badd-faali aur badd-shugooni lena ambiya-orusul ke dushman mushrikeen ki mazmoom\* aadat hai. Ahle imaan apne tamaam umoor ko Allah Ta'ala ke supurd karte hain.

\* T: (مذموم) Bura, badd, kharaab [RKT]

<sup>203</sup> Yaane koi bimaari az-khud mutaaddi\* nahi hoti, balke agar kisi bimaari ka asar doosre tak pohonchta hai to mahez Allah Azzowajal ke

Saheeh Muslim ki riwayat mein ye bhi hai: *“Sitaaro’n ki taaseer ka aqeeda bhi be-asal hai aur bhooto’n ka bhi koi wujood nahi”*.

Hazrat Anas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Koi bimaari mutaaddi nahi, na badd-faali-o-badd-shugooni ki kuch haqeeqat hai albatta mujhe faal-pasnad hai. Sahaba رضي الله عنه ne arz ki: Faal se kya muraad hai? Aap ne farmaya: Umda aur behtareen baat (sun kar husn-e-anjaam ki ummeed rakhna).<sup>204</sup>

لَا عَدْوَى وَلَا طَبِيعَةً وَيُعْجِبُنِي الْفَالُ قَالُوا: وَمَا الْفَالُ؟ قَالَ: الْكَيْمَةُ الطَّيِّبَةُ.

(Saheeh Bukhari: At Tibb: H5776; Saheeh Muslim: As Salaam: H2224)

Uqba bin Aamir رضي الله عنه se riwayat hai, Rasool Allah ﷺ ke paas badd-faali aur badd-shugooni ka tazkira hua to aap ne farmaya un sab se behtar faal hai aur ye kisi musalman ko uske maqsood se rok na de. Chunache jab koi shakhs naa-pasandida cheez dekhe to ye dua kare:

Ya Allah! Tere siwa koi bhalaiyaa’n laa sakta hai, na koi buraaiyo’n ko door kar sakta hai aur teri taufeeq ke baghair ham mein bhalaai ki taaqat hai na buraai se bachne ki himmat.<sup>205</sup>

اَللّٰهُمَّ لَا يَأْتِيْ بِاَلْحَسَنَاتِ اِلَّا اَنْتَ. وَلَا يَرْفَعُ السَّيِّئَاتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِكَ..

(Sunan Abu Dawood: Al Kahaana wat Tataiyyur: H3919)

izn aur hukm hi se. Daur-e-jaahiliyyat mein logo’n ka yehi eteqaad tha ke bimaari tab-ee taur par khud asar-andaaz hoti hai. Allah Ta’ala ne us eteqaad ko baatil qaraar diya. Isi tarah badd-faali aur badd-shugooni ki bhi koi haqeeqat nahi, balke ye ek (1) dili wahem hota hai warna Allah ki qaza aur taqdeer mein uska koi asar nahi hota.

\* T: (مُتَعَدِّ) Hadd se tajaawuz karne waala [RKT]

<sup>204</sup> Faal yaane nek-shugooni mein Allah Ta’ala par husn-e-zann hota hai, jabke badd-faali mein Allah Ta’ala par badd-gumaani ki jaati hai. Is liye faal yaane nek-shugooni mamdooh hai aur badd-faali mazmoom.

<sup>205</sup> “الطيرة” *“Badd-shugooni-o-badd-faali”* lafz aam hai. Is lafz mein jahaa’n badd-shugooni par mushtamil aqwaal shaamil hain waha’n aise



Abdullah bin Masood رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Badd-faali shirk hai, badd-shugooni shirk hai, aur ham mein se koi bhi aisa nahi jise (ba-taqaza-e-bashariyat) aisa الطَّيْرَةُ شِرْكٌ، وَالطَّيْرَةُ شِرْكٌ. وَمَا مِنَّا إِلَّا وَلَكِنَّ اللَّهَ يُدْهِبُهُ بِالتَّوَكُّلِ.

(Sunan Abu Dawood: Al Kahaana wat Taira: H3910; Jaame Tirmizi: As Seer: H1614)

wahem na hota ho, magar Allah Rabbul Izzat tawaakul ki wajah se usko ham se rafa<sup>206</sup> farma deta hai.<sup>207</sup>

Abdullah bin Umro رضي الله عنه se marwi ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: “Jo shakhs apne kisi kaam se badd-faali ki binaa par ruka usne shirk kiya”. Sahaba رضي الله عنه ne dariyaft kiya uska kaffaara kya hai? Aap ne farmaya: “Us ka kaffaara ye dua hai”:

Ya Allah! Teri bhalaai ke alaawa اَللّٰهُمَّ لَا حَيْرَ اِلَّا حَيْرُكَ، وَلَا طَيْرَ اِلَّا طَيْرُكَ وَلَا  
koi bhalaai nahi aur tere shagoon اِلَّا عَيْرُكَ.  
ke alaawa koi shagoon nahi, aur

aamaal bhi usi ke zumre se hain jin se badd-shugooni li jaati hai. Jabke insaan ko apne muaamalaat mein nek-faali se kaamlana chaahiye kyonke nek-faali se insaan ka dil faraakh rehta aur shaitaan ke waswase se paida hone waali dili tangi door ho jaati hai. Yehi wajah hai ke jab insaan apne dil mein nek-faali padia kar leta hai, to phir shaitaan ke waswase uske dil par koi asar nahi kar sakte.

<sup>206</sup> T: (رَفْع) Kisi kaifiyat ke hat jaane, door ho jaane ya zaael ho jaane ka amal [RKT]

<sup>207</sup> Badd-shugooni-o-badd-faali lena shirk-e-asghat hai. Basa auqaat ek (1) musalman-o-muwahhid aadmi ke dil mein bhi badd-shugooni ka waswasa paida ho jaata hai. Ye baeed-az-imkaan\* nahi. Lekin choo’nke banda-e-momin ka Allah par tawakkul aur bharosa hota hai is liye usi tawakkul ki binaa par Allah Azzowajal us wasaawis ko dafaa kar daalte hain.

\* T: (بَعِيدٌ اَزْ اِمْكَانٍ) Jo baat imkaan-o-khayaal mein bhi na aasake [RSB]

tere siwa koi maabood nahi. <sup>208</sup>

(Musnad Ahmad: V2 P220)

Fazal bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Badd-shugooni wo hai jo tujhe  
kisi kaam ke karne par aamaada  
kare ya usse rok de.

إِنَّمَا الطَّيْرَةُ مَا أَمَّضَاكَ أَوْ رَدَّكَ.

(Musand Ahmad: V1 P213)

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<sup>208</sup> Badd-shugooni ke shirk hone ka zaabta aur usool ye hai ke jab aadmi ke dil ke dil mein badd-shugooni ka waswasa paida ho aur wo us badd-shugooni ki binaa par apne kaam se ruk jaae tab uska ye amal shirk thehre ga warna mahez waswasa paida hone se insaan shirk ka murtakib na hoga.

“...اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ” Ka matlab ye hai ke Aye Allah! Mujhe wohi khair aur bhalaai mil sakti hai jiska toone faisla kar rakha hai aur wohi kuch haasil ho sakta hai, jo toone mere muqaddar mein likh diya hai. Kyounke ghaib ke saare ilm tere hi paas hain.

### Masaael:

- ① Is baab mein Surah al-Aaraaf ki aayat 131 aur Surah Yaseen ki aayat 19 ki tafseer aur unka mafhoom bayaan hua hai.
  - ② Is baab ki ahadees mein amraaz ke mutaaddi<sup>209</sup> hone ki nafi hai.
  - ③ Is mein badd-faali ki nafi bhi hai.
  - ④ Aur ullu ki aawaaz se badd-faali lene ki mumaaniyat hai.
  - ⑤ Aur maah-e-safar ki nahoosat ke aqeeda ki bhi nafi hai.
  - ⑥ Is tafseel se saabit hua ke nek-faali mana nahi, balke mustahab hai.
  - ⑦ Faal ke mafhoom ki bhi wazaahat hui.
  - ⑧ Ye bhi saabit hua ke agar ba-dil-na-khwaasta<sup>210</sup> badd-faali ke wasaawis aur khayalaat dil mein paida ho jaae'n to wo muzir nahi, balke Allah Ta'ala par tawakkul aur etemaad ki wajah se khatam ho jaate hain.
  - ⑨ Jis shakhs ke dil mein badd-faali ke wasaawis paida ho jaae'n wo unko door karne ke liye un ahadees mein bayaan-shuda duaee'n padh liya kare.
  - ⑩ Is baat ki bhi saraahat ho gai ke badd-faali lena shirk hai.
- Nez is bahes se mazmoom badd-faali ki bhi wazaahat hoti hai.

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<sup>209</sup> T: (مُتَعَدِّي) Hadd se tajaawuz karne waala [RKT]

<sup>210</sup> T: (بَا دِلٍ نَا خَوَاسْتَه) Be-dili se, marzi ke khilaaf [RKT]

## Baab 28: Ilm-e-Nujoom Ki Sharai Haisiyat<sup>211</sup>

Saheeh Bukhari mein Qatada ؓ ka qual hai ke Allah Ta'ala ne un sitaaro'n ko teen (3) maqaasid ke liye paida kiya hai:

- ① Aasmaan ki zeenat ke liye.
- ② Shaiyateen ko maarne aur bhagaane ke liye.
- ③ Bahar-o-bar mein raah maaloom karne ke liye.

Jo shakhs unke alaawa kuch aur samajhta hai usne ghalati ki aur har qism ki bhalaai se khud ko mehroom kar liya. Aur usne aise amr ka takalluf<sup>212</sup> kiya jis ka usey kuch ilm nahi.<sup>213</sup> (Saheeh Bukhari: Bida al Khalq)

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<sup>211</sup> Ilm-e-Nujoom Ki Teen (3) qisme'n Hain:

① Ye aqeeda rakhna ke ye sitaare az-khud muassir\* hote hain aur unke asar se zameeni hawaadis roo-numa hote hain. Aisa samajhna unki ibaadat ke mutaraadif\*\* hai. Ahle ilm ka ijmaa hai ke aisa aqeeda kufr aur qaum-e-ibrahim ke shirk jaisa bada shirk hai.

\* T: (مُؤَثِّر) Asar karne waala, asar-andaaz, kaargar, taaseer waala [RKT]

\*\* T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

<sup>212</sup> T: (تَكْلُف) Takleef gawaara ki, takleef uthaa kar koi kaam karna [Urduinc]

<sup>213</sup> Ye baate'n Quran-e-Kareem mein bhi bayaan hui hain. Allah Ta'ala ka irshad hai:

Ham Ne Aasmaan-e-Duniya Ko  
Sitaaro'n Se Muzaiyyan Kiya Aur  
Un Ko Hifaazat Ka Zariya  
Banaaya.

وَرَزَيْنَا السَّمَاءَ الدُّنْيَا بِضُرُوبٍ وَحِفْظًا.

(Surah Fussilat 41: 12)

Shayateen ke maarne aur bhagaane ke maane par bohot si aayaat dalaalat karti hain. Qatada ؓ ka ye qaul ke jis ne sitaaro'n ki takhleeq ka un teen ke alaawa kuch aur maqsad samjha usne ghalati ki aur usne aise amr ka takalluf kiya jiska usey kuch ilm nahi, is liye hai ke ye sitaare Allah Ta'ala ki makhlooq hain. Hame'n unke sirf uhi asraar ka ilmm ho sakta hai jin se Allah Ta'ala hame'n muttala\* kare.

Harb ﷺ ka bayaan hai: Qatada ﷺ ne manaazil-e-qamar<sup>214</sup> ka ilm seekhne ko makrooh aur naa-pasand gardaana hai. Aur Ibne Uwayna ﷺ ne bhi is ilm ke husool ki ijaazat nahi di.

Imam Ahmad ﷺ aur Ishaq ﷺ ne is ilm ke husool ki ijaazat di hai.<sup>215</sup>

Abu Musa Ashari ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya:

Teen (3) aadmi jannat mein daakhil nahi ho'nge: ① Aadi sharaab khor, ② Qata-rehmi karne waala, ③ Aur jadu ko bar-haq maanne waala.

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: مُدْمِنُ الْخَمْرِ، وَقَاطِعُ  
الرَّحِمِ، وَمُصَدِّقٌ بِالسِّحْرِ.  
(Musnad Ahmad: V4 P399; Mawaarid uz  
Zamaan Ilaa Zawaaed Ibne Hibban: H1381)

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\* T: (مُطَّلَع) Ittela, khabardaar, waaqif, aagaah [RKT]

<sup>214</sup> T: (مَنَازِلِ قَمَرٍ) Chaand ki manzile'n, chaand ka ghatna-badhna, har mahine ki 28 raato'n mein chaand ki 27 manzile'n [RKT]

<sup>215</sup> Kyounke Allah Ta'ala ne farmaya:

Aur Us Ne Chaand Ko Raushan Banaaya Aur Uski Manaazil Muqarrar Ki Hain, Taake Tum Saalo'n Ki Ginti Aur Hisaab Ko Maaloom Kar Sako.

وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْأَحْسَابِ..  
(Surah Yunus 10: 5)

Ye aayat sitaaro'n ka ilmm haasil karne ke jawaaz ki daleel hai kyounke un ka ilmm haasil karne hi se Allah Ta'ala ki nemat aur uske ehsaan ka andaaza ho sakega.

### Masaael:

- ① Is bahes se maaloom hua ke Allah ne kin masaaleh<sup>216</sup> ke pesh-e-nazar sitaaro'n ko takhleeq farmaya hai.
- ② Sitaaro'n ki takhleeq ke hawaale se unhe'n mazeed kuch samajhne waalo'n ki bhi is bahes se tardeed hoti hai.
- ③ Ilm manaazil-e-qamar ke baare mein ahle ilm ki aara mukhtalif hain.
- ④ Mazkoor hadees mein jaadu ki tasdeeq karne par waeed bhi bayaan hui hai.

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<sup>216</sup> T: (مَصَالِح) Wo baate'n ya maamle jin se bhalaai ho, nekiyaa'n [RKT]

## Baab 29: Sitaaro’n Ke Asar Se Baarish Barasne Ka Aqeeda Rakhna Kufr Hai<sup>217</sup>

Allah Ta’ala ka irshad hai:

Aur Tum Ne Allah Ki (nemato’n ki) Takzeeb Ko Apna Wazeefa Bana Rakha Hai.<sup>218</sup>

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ.

(Surah al-Waaqia 56: 82)

Abu Maalik Ashari رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jaahliyyat ke chaar (4) kaam aise hain jinhe’n meri ummat ke log tark nahi kare’nge: ① Hasab-o-nasab aur khandaani sharf-o-fazeelat par fakhr karna.<sup>219</sup> ② Doosro’n ke nasab aur khandaan mein naqs aur aeb nikaalna aur taana-zani karna.<sup>220</sup> ③ Sitaaro’n

أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهَا: الْفَخْرُ بِالْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالْإِسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ. وَقَالَ: أَلْنَّاحَةُ إِذَا لَمْ تَنْبُ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قِطْرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ.

<sup>217</sup> Tamaam nemate’n Allah Ta’ala ki taraf se aati hain. Tauheed ka taqaaza to ye hai ke un ki nisbat bhi usi ki taraf honi chaahiye. Baarish bhi usi ki nemat hai jo usi ke hukm se barasti hai. Baarish ki Allah Ta’ala ke alaawa sitaaro’n ya kisi doosre ki taraf nisbat karna ziyaadati aur tauheed ke manaafi hai. Is liye ye tare nuzool-e-baarish ke asbaab nahi. Allah Ta’ala ne unhe’n baarish ke nuzool ka sabab nahi banaaya, lehaza unhe’n baarish ka sabab aur zariya samajhna intehaai ghalat hai. Isi tarah baarish aur deegar nemato’n ko unke haqeeqi khaaliq-o-mojid\* ki bajaaye ghairullah ki taraf mansoob karna durust nahi.

\* T: (مُوجِد) Ejaad karne waala, banaane waala, pehli baar paida karne waala [RKT]

<sup>218</sup> Mufasssireen ne is aayat ki tafseer mein likha hai ke tum ne apna wazeefa ye bana rakha hai ke tum Allah Ta’ala ki nemato’n ko jhutla ka runko ghairullah ki taraf mansoob karte ho.

<sup>219</sup> Yaane apne hasab-o-nasab par az-raah-e-takabbur fakhr karna.

<sup>220</sup> Yaane logo’n ke nasab par khwah-ma-khaw taan karna ya kisi

ke asar se baarish barasne ka aqeeda rakhna.<sup>221</sup> ④ Nauha karna”.<sup>222</sup> Nez aap ne farmaya ke: “Nona karne waali aurat agar marne se pehle-pehle tauba na kare to qiyaamat ke din usey gandhak ki shalwaar aur khaarish ki qamees pehna kar uthaaya jaaega.”<sup>223</sup>

(Saheeh Muslim: Al Janaaez: H934; Musnad Ahmad: V5 P342-344)

Zaid bin Khalid Johni ﷺ se riwayat hai:

Rasool Allah ﷺ ne hudaibiya ke muqaam par raat baarish hone ke baad hame’n subah ki namaz padhaai. Aap ne salaam phera to logo’n ki taraf mutwajje ho kar farmaya: “Jaante ho Allah Ta’ala ne kya farmaya hai?” Sahaba Ikraam ne arz kiya: Allah Ta’ala aur uska Rasool hi behtar jaante hain. Aap ne farmaya: “Allah

صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَبَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: قَالَ: أَصْبَحَ مِنْ عِبَادِي مُزْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا

zaroorat ya sharai daleel ke bahair kisi ke nasab ki takzeeb karna aur uyse ghalat qaraar dena.

<sup>221</sup> Ye aqeeda rakhna ke baarish sitaaro’n ki wajah se hoti hai.

<sup>222</sup> Kisi museebat-o-pareshani ke mauqa par cheekh-o-pukaar karna aur kapde phaadna aur zor-zor se rona-peatna. Ye bhi sabr ke manaafi aur jaahiliyyat ka kaam hai.

<sup>223</sup> Ye hadees is baat ki daleel hai ke ye tamaam umoor mazmoom hain aur jaahiliyyat ke kaam hain.

Saheeh Bukhari mein Ibne Abbas ﷺ se riwayat hai Rasool Allah ﷺ ne farmaya: “Teen (3) aadmi Allah Ta’ala ko sab se ziyaada naa-pasand hain. Un mein se ek (1) wo hai jo qubool-e-islam ke bawajood jaahiliyyat ke kaam kare”.



Ta'ala ne farmaya hai ke mere bando'n mein se baaz ne mujh par imaan ki haalat mein subah ki aur baaz ne kufr ki haalat mein. Un mein se jinho'n ne kaha ke ham par Allah Ta'ala ke fazal aur uski rahmat se baarish hui wo mere momin hain aur sitaaro'n ke kaafir. Aur jinho'n ne kaha ke ham par ye baarish sitaaro'n ki wajah se hui, wo mere kaafir hue aur sitaaro'n par imaan laae.<sup>224</sup>

يَنْوُءُ كَذًا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكِبِ.

(Saheeh Bukhari: Al Istisqa: H1038; Saheeh Muslim: Al Imaan: H71)

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<sup>224</sup> "اللَّهُ وَرَسُولُهُ أَعْلَمُ" *"Allah aur uska rasool hi behtar jaante hain"*. Ye jumla Nabi ﷺ ki hayaat-e-mubaaraka ke saath khaas tha, yaane aap ki hayaat-e-sharifa mein ye jumla kaha jaa sakta tha. Kyouнке Allah Ta'ala ki taraf se wahee karke aap ko batla diya jaata. Lekin aap ki wafaat ke baad choo'nke silsila-e-wahee munqata ho chuka hai is liye aisa kehna hargiz durust nahi, balke agar kisi insaan se koi aisi baat poochi jaaе jis ka usey ilm na ho to usey chaahiye ke ye kahe "اللَّهُ أَعْلَمُ" *"Allah hi behtar jaanta hai"*.

Is hadees-e-mubaarak mein baarish ki nisbat Allah ki taraf karne waale ko momin kaha gaya hai, kyouнке usne Allah ki nemat (baarish) ko Allah hi ki taraf mansoob kiya hai, jo ke uske imaan ki daleel-e-raushan hai.

Aur baarish ki nisbat sitaaro'n ki taraf karne waale ko kaafir kaha gaya hai, kyouнке usne Allah ki nemat ki nisbat ghairullah ki taraf kar di.

Yaad rahe! Agar ye aqeeda rakha jaaе ke baarish barasne ka sabab ye sitaare hain to ye aqeeda *kufr-e-asghar* hai aur agar aqeeda ye ho ke sitaara-parasto'n ki dua qubool karke logo'n par raham karte hue un sitaaro'n hi ne baarish barsaai hai to ye Allah Tabaarak wa Ta'ala ke saath *kufr-e-akbar* hoga.

Isi mafhoom ki ek (1) hadees Abdullah bin Abbas رضي الله عنه se bhi marwi hai, us mein you’n hai: Aap ne farmaya: “Baaz log kehte hain ke falaa’n-falaa’n sitaara mufeed saabit hua hai, to Allah Ta’ala ne un ki tardeed mein ye aayaat naazil farma deen”:

Mujhe Qasam Hai Sitaaro’n Ki  
 Manaazil Ki. Agar Samjho To Ye  
 Bohot Badi Qasam Hai. Be-shak  
 Ye Quran-e-Majeed Buland-  
 martaba Waala Hai. Jo Lau-e-  
 Mahfooz Mein Likha Hua Hai.  
 Usey Wohi Haath Lagaate Hain  
 Jo Paak Hain. Ye Rabb-ul-  
 Aalameen Ki Taraf Se Naazil Kiya  
 Gaya Hai. To Phir Kya Tum Is  
 Kalaam Se Be-etenaai Aur Be-  
 murawwati Karte Ho Aur Uski  
 Takzeeb Karne Ko Apna Wazifa  
 Banaate Ho.

فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ، وَإِنَّهُ لَقَسَمٌ لَّوْ  
 تَعْلَمُونَ عَظِيمٌ، إِنَّهُ لَقُرْآنٌ كَرِيمٌ، فِي كِتَابٍ  
 مَكْنُونٍ، لَا يَسُوءُ إِلَّا الْبَاطِلَ، تَنْزِيلٌ مِّن رَّبِّ  
 الْعَالَمِينَ، أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ،  
 وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ.

(Surah al-Waaqia 56: 75-82)  
 Saheeh Muslim: Kitab-ul-Imaan: H73))

### Masaael:

- ① Surah al-Waaqia ki aayaat ki tafseer Hai.
- ② Un chaar (4) umoor ka zikr bhi hai jo jaahiliyyat ki rusoom hain.
- ③ Un chaar (4) mein se baaz kaam kufr hain.
- ④ Kufr ki baaz aqsaam aisi bhi hain jin ke irtekaab se insaan daaera-e-islam se khaarj nahi hota.
- ⑤ Hadees ke alfaaz (Allah Ta'ala farmate hain, mere bando'n mein se baaz ne imaan ki haalat mein subh ki aur baaz ne kufr ki haalat mein) se maaloom hua ke momin-o-kaafir ki pehchaan husool-e-nemat ki wajah hi se ho jaati hai.
- ⑥ Ye bahes badhne ke baad imaan ki haqeeqat par bhi khoob ghaur karna chaahiye ke ye kis qadr naazuk muaamala hai.
- ⑦ Kufr ki haqeeqat bhi pesh-e-nazar rehni chaahiye ke baaz auqaat ba-zaahir maamooli si baat kehne se inaan kaafir ho jaata hai.
- ⑧ Sitaaro'n ki taaseer ka aqeeda rakhna aur un ko apne liye mufeed (ya nuqsan-dah) samajhna intehaai ghalat, balke kufr hai.
- ⑨ “اَتَذَرُونَ مَدَا قَالَ رَبُّكُمْ؟” “Jaante Ho Tumhare Rabb Ne Kya Farmaya Hai?” se saabit hua ke taalib-e-ilmo'n ko baat zehen-nasheen karaane ke liye istefhaami andaaz ikhteyaar karna jaaez ha.
- ⑩ Is baab mein nauha ki mazammat aur nauha karne waaliyo'n ke liye azaab aur waeed ka zikr bhi hai.

## Baab 30: Allah Ta’ala Ki Mohabbat Deen Ki Buniyaad Hai<sup>225</sup>

Allah Ta’ala ka irshad hai:

Aur Kuch Log Aise Hain Jo Doosro’n Ko Allah Ka Hamsar Aur Sahreek Thehraate Hain Aur Unse You’n Mohabbat Karte Hain Jaisi Allah Se Mohabbat Honi Chaahiye.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنَدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ..

(Surah al-Baqara 2: 165)

Nez, irshad-e-Rabbaani hai:

(Aye Muhammad!) Aap Keh De’n Ke Agar Tumhare Aaba, Bete, Bhai, Biwiya’a’n, Azeez-o-Aqaarib Aur Jamaa-karda Maal Aur Tijaarat Ke Maand Padne Ka Tumhe’n Khadsha Rehta Hai, Aur Tumhare Ghar Jo Tumhen Pasand Hain, Ye Cheeze’n Agar

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

<sup>225</sup> Yaha’n se un qalbi ibadaat ka bayaan shuru hota hai jo sirf Allah Ta’ala ke liye khaas hain. Aqeeda-e-tauheed ki takmeel ke liye un qalbi ibadaat ko bhi saheeh taur par sirf Allah Ta’ala ke liye baja-laana zaroori hai.

Musannif ﷺ ne qalbi ibadaat mein se sab se pehle mohabbat ka zikr kiya hai aur ye bayaan kiya hai ke insaan ko har cheez, hatta ke apni jaan se bhi badh kar sab se ziyaada mohabbat Allah Ta’ala ke saath honi chaahiye. Allah Ta’ala ke saath insaan ki ye mohabbat “mohabbat-e-ibaadat” hai ke insaan ka apne mehboob, yaane Allah Ta’ala ke saath taalluq is qadr gehra ho aur uske saath us qadr mohabbat ho ke wo ba-khushi uske har hukm ko baja-laae aur us ki har mamnooa baat se ijtenaab kare. Yehi jazba deen ka sutoon aur islaah-e-qalb ki buniyaad hai. Aisa mazboot aur gehra taalluq sirf Allah Ta’ala ke saath hona chaahiye. Ghairullah ke saath aisa taalluq rakhna bohot bada shirk hai.

Tumhe'n Allah Aur Uske Rasool  
Aur Uski Raah Mein Jihaad Karne  
Se Ziyaada Azeez Hain To  
Intezaar Karo Yahan Tak Ke Allah  
Apna Faisla (azaab) Le Aae Aur  
Allah Faasiqo'n Ko Hidaayat  
Naseeb Nahi Karta.<sup>226</sup>

الْقَوْمَ الْفَاسِقِينَ.  
(Surah at-Tauba 9: 24)

Anas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum mein se koi bhi us waqt tak  
(kaamil) momin nahi ho sakta,  
jab tak wo mujhe apni aulaad  
(maa) baap aur baaqi tamaam  
logo'n se ziyaada mehboob na  
rakhe.<sup>227</sup>

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ  
وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.

(Saheeh Bukhari: Al Imaan: H15; Saheeh  
Muslim: Al Imaan: H44)

<sup>226</sup> Isse maaloom hua ke Allah Ta'ala ke muqaable mein ghairullah se ziyaada mohabbat rakhna aur mohabbat mein ghairullah ko Allah Ta'ala se muqaddam samajhna haraam aur kabira gunaa hai. Kyouнке aisa karne par Allah Ta'ala ne waeed farmaai hai. Lehaza tauheed ki takmeel ke liye zaroori hai ke insaan Allah Ta'ala aur uske Rasool jo har mehboob shae par fauqiyat de.

Yaad rahe! Ek (1) musalman, Rasool Allah ﷺ se jo mohabbat karta hai wo dar-asal Allah hi se mohabbat hai, naa ke Allah ke muqaable mein. Kyouнке Rasool Allah ﷺ se mohabbat ka hukm Allah hi ne diya hai.

<sup>227</sup> Yaane meri mehboob cheezo'n ko ghair ki mehboob cheezo'n par is qadr muqaddam jaane ke uske ji mein meri mohabbat, uski aulaad, maa-baap, aur tamaam logo'n ki mohabbat se badh kar ho aur yaqeenan us mohabbat kar izhaar amal se hoga, chunaache jo shakhs Allah ki ibaadat, raghbat, aur uske khauf aur dar ke saath usse mohabbat rakhta hai wo uski raza-joi ke liye koshaa'n hota hai aur uski naaraazi se bachne ki bhi har-mumkin koshish karta hai. Aise hi jo shakhs bhi Nabi ﷺ se mohabbat rakhega wo aap ki razamandi ka khwahaan aur aap ki naarizi se door hatne waala hoga.

Anas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Teen ausaaf jis aadmi mein ho'n wo un ki badaulat imaan ki mithaas paa leta hai<sup>228</sup>: ① Wo Allah Ta'ala aur uske Rasool ko sab se ziyaada mehboob samjhe.

② Kisi se mohabbat kare to mahez Allah Ta'ala ke liye. ③ Allah Ta'ala ne usey kufr se bacha liya hai to ab wo kufr ko is tarah naa-pasand kare jis tarah aag mein daala jaana usey naa-pasand hai.

Ek (1) riwayat ke alfaaz ye hain:  
Koi shakhs us waqt tak imaan ki halaawat (mithaas) nahi paa sakta jab tak (us mein mazkoor teen (3) ausaaf na ho'n).

Ibne Abbas رضي الله عنه farmate hain:

Jo shakhs kisi se mahez Allah Ta'ala ke liye mohabbat rakhe aur Allah hi ke liye kisi se bughz rakhe, aur kisi se dosti ho ya dushmani wo bhi mahez Allah hi ke liye ho to jaanna chaahiye ke Allah Ta'ala ki wilaayat (dosti) unhi kaamo'n se haasil ho sakti hai. (Yaane unhi kaamo'n se insaan Allah ka wali aur

ثَلَاثَ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حِلَاوَةَ الْإِيمَانِ، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يُعَوَّدَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ..

(Saheeh Bukhari: Al Imaan: H16, 21, 6941;

Saheeh Muslim: Al Imaan: H43)

لَا تَجِدُ أَحَدًا حَلَاوَةَ الْإِيمَانِ حَتَّى...

(Saheeh Bukhari: Al Adab: H6041)

مَنْ أَحَبَّ فِي اللَّهِ، وَأُبْغَضَ فِي اللَّهِ، وَوَالَى فِي اللَّهِ وَعَادَى فِي اللَّهِ، فَأَلْمَأْثُنَالٌ وَلَايَةُ اللَّهِ بِذَلِكَ وَلَنْ يَجِدَ عَبْدٌ طَعَمَ الْإِيمَانِ وَإِنْ كَثُرَتْ صَلَاتُهُ وَصَوْمُهُ حَتَّى يَكُونَ كَذَلِكَ، وَقَدْ صَارَتْ عَامَّةُ مُوَاخَاةِ النَّاسِ عَلَى أَمْرِ الدُّنْيَا، وَذَلِكَ لَا يُجِدِي عَلَى أَهْلِهِ شَيْئًا.

(Kitab uz Zuhud lil Ibne Mubarak: H353;

Musannaf Ibne Abi Shaiba: H34759 (short

<sup>228</sup> Isse wo mithaas aur halaawat muraad hai jo imaan ki takmeel ke natije mein paida hoti hai aur momin apni rooh mein usey mehsoos karta hai.

mehboob ban sakta hai) Aur koi bhi shakhs in umoor ke baghair imaan ka zaaqa aur chaashni haasil nahi kar sakta. Khwah wo ba-kasrat namaze'n padhta ho ya ba-kasrat roze rakhta ho. Aam logo'n ki aapas mein mohabbat aur taalluqaat duniyawī umoor par istawaar hain. Halaa'nke ye amal un ke liye Allah Ta'ala ke yaha'n qat-an sood-mand na hoga.

Ibne Abbas رضي الله عنه ne:

Qiyaamat Ke Roz Un Ke Saare Asbaab-o-Wasaael Khatam Ho Jaa'e'nge.

وَنَقَطَعْتُ لَهُمُ الْأَسْبَابَ.

(Surah al-Baqara 2: 166)

ki tafseer mein farmaya ke yaha'n asbaab-o-wasaael se "dosti, mohabbat, aur taalluqaat" muraad hain. (Tafseer Ibne Jarir: 2004; Tafseer Ibne Abi Haatim: H1492)

awwal); Mojam al Kabeer lit Tabarani: V12 H13537)

## Masaael:

- ① Surah al-Baqara ki aayat 165 ki tafseer maaloom hui.
- ② Surah Tauba ki aayat 24 ki tafseer bhi maaloom hui.
- ③ Apni jaan, ahl-o-ayaal, aur maal-o-manaal ke muqaabla mein sab se ziyaada mohabbat Nabi ﷺ se honi chaahiye.
- ④ Baaz auqaat imaan ki nafi ka matlab daaera-e-islam se khurooj nahi hota, balke usse imaan ki kami muraad hoti hai.
- ⑤ Imaan ki ek (1) chaashni hai, taaham kabhi uska ehsaas hota hai aur kabhi nahi hota.
- ⑥ Chaar (4) qalbi aamaal aise hain jin ke baghair insaan Allah Ta'ala ki wilaayat (dosti aur mohabbat) haasil nahi kar sakta aur na unke baghair imaan ka zaaq chakh sakta hai.
- ⑦ Sahaba Ikraam رضی اللہ عنہم waaqiaat-o-haqaaq ki raushni mein jaante the ke aam logo'n ke baahami taalluqaat aur mel-jol mahez duniya ki khaatir hain.
- ⑧ Is baab se "وَقَطَّعْتُ بِهِمُ الْأَسْبَابَ" ki tafseer bhi waazeh hoti hai.
- ⑨ Baaz log mushrik hone ke bawajood Allah Ta'ala se be-inteha mohabbat karte hain.
- ⑩ Surah Tauba ki aayat mein mazkoora aath (8) ashiya jis shakhs ko apne deen se ziyaada piyaari ho'n, uske liye sakht azaab ki wa'ed hai.
- ⑪ Is tafseel se maaloom hua ke kisi ka apne baatil maabood se Allah Ta'ala ki si mohabbat rakhna bhi "shirk-e-akbar" hai.



## Baab 31: Allah Ta'ala Ka Dar Aur Khauf<sup>229</sup>

Allah Ta'ala ka irshad hai:

Ye Shaitan Hai Jo Apne Dosto'n  
Se Darta Hai. Tum Un Se Daro.  
Agar Tum Imaan Rakhte Ho To  
Sirf Mujh Se Daro.<sup>230</sup>

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۖ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ  
(Surah Aale Imran 3: 175)

<sup>229</sup> Allah Ta'ala ka dar aur khauf bhi ibaadat hai. Iska taalluq dil ke saath hai. Is ibaadat ki takmeel se tauheed ki takmeel aur is mein kami se tauheed mein naqs\* aur kami waaqe ho jaati hai. Ghairullah ka khauf baaz soorato'n mein shirk, baaz mein haraam aur baaz soorato'n mein mubaah\*\* hota hai.

\* T: (نَقْص) Khot, buraai, kharaabi, kami, kotaahi, adhuran [RKT]

\*\* T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [RKT]

Khauf Ki Pehli Qism: Kisi nabi, wali, ya jinn se is andaaz se darna ke wo insaan ko nuqsan pohoncha dega, ya uska kuch bigaad dega, ya ye samajhna ke falaa'n nabi, wali, ya jinn ki taazeem ki jaae to wo aakhirat mein mere kaam aaega, mere haq mein sifaarish karega, aur mujhse Allah Ta'ala ke azaab ko rafa'\* karega. Aur gar wo naaraaz ho gaya to aakhirat mein mere kaam na aaega, sifaarish karega na Allah Ta'ala ke azaab ko muh se door karega... kisi se is qism ka khauf khaana "shirk" hai.

\* T: (رَفْع) Kisi kaifiyat ke hat jaane, door ho jaane ya zaaal ho jaane ka amal [RKT]

Khauf Ki Doosri Qism: Makhlooq ke dar se Allah Ta'ala ke awaamir aur nawaahi ki khilaaf-warzi karna, is qism ka khauf rakhna haraam hai.

Khauf Ki Teesri Qism "Tab-ee khauf" Hai: Masalan, insaan ka apne kisi dushman se, darindo'n se, ya aag waghaira se khauf khaana tab-ee aur fitri hai. Is par koi gunaah ya muwaakhaza\* nahi.

\* T: (مُواخَذَه) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [RKT]

<sup>230</sup> Is aayat ka mafhoom ye hai ke basa-auqaat shaitaan, ahle-tauheed ke dilo'n mein un ke dushamno ka khauf paida kar daalta hai. Isi liye

Nez Irshad-e-Rabbani Hai:

Allah Ki Masjid Ko To Wohi Log  
Aabaad Karte Hain Jo Allah Aur  
Roz-e-Aakhirat Par Imaan Rakhte  
Hain Aur Namaz Qaam Karte  
Aur Zakat Adaa Karte Hain Aur  
Allah Ke Siwa Kisi Se Nahi Darte,  
Yaqeenan Aise Log Hi Hidaayat  
Paane Waalo'n Mein Se Hain.<sup>231</sup>

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا  
اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ.

(Surah at Tauba 9: 18)

Nez, Irshad-e-Ilaahi Hai:

Aur Baaz Log Aise Bhi Hain Jo  
Kehte Hain Ke Ham Allah Par  
Imaan Laae Magar Jab Un Ko  
Allah Ki Raah Mein Koi Eeza  
Pohonche To Wo Logo'n Ki Eeza  
Ko You'n Samajhte Hain Jaise Wo

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي  
اللَّهِ جَعَلَ فِتْنَةً لِلنَّاسِ كَعَذَابِ اللَّهِ.

(Surah al-Ankaboot 29: 10)

Allah ne farmaya:

Un se hargiz na darna.

فَلَا تَخَافُوهُمْ . (Surah Aale Imran 3: 175)

Yaane un se darna haraam hai, kyunke is qism ka khauf ibaadat ke  
zumre mein aata hai aur ghairullah ki ibaadat shirk hai goya Allah  
Ta'ala ne shirk hi ki ek (1) qism se manaa farmaya hai aur uske baad  
farmaya:

Agar Momin Ho To Sirf Mujh Se  
Daro.

وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ.

(Surah Aale Imran 3: 175)

Allah ke is hukm se bhi pata chalta hai ke khauf bhi deegar ibadaat ki  
tarah ek (1) ibadaat hai.

<sup>231</sup> Is aayat-e-mubaaraka se maaloom hua ke momin ke dil mein mahez  
Allah ki kashiyyat honi chaahiye kyunke Allah ne un logo'n ki madh\*-  
o-taareef isi liye ki hai ke un ke dil mein Allah ke siwa kisi doosre ki  
khashiyat paida nahi hoti. Yaad rahe! Lafz-e-kashiyyat ka mafhoom aur  
istemaal lafz khauf ki ba-nasbat-e-khaas hai.

\* T: (مَدْح) Taareef, tauseef [RKT]

Abu Saeed Khudri رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Bila-shubha ye (imaan aur Allah par) yaqeen ki kamzori ki alamaat hain ke tu Allah ki naaraazi mol le kar madah-o-sataaish kare aur jo rizq Allah ne (logo'n ko diya hai, lekin) tujhe nahi diya us par tu un ki mazammat kare. Yaqeenan Allah Ta'ala ke rizq ko na kisiharees ka hirs kheench kar laa sakta hai aur na kisi naa-pasand karne waale kin aa-pasandidgi usey rok sakti hai.<sup>233</sup>

إِنَّ مِنْ ضَعْفِ الْيَقِينِ أَنْ تُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ، وَأَنْ تَحْمَدَهُمْ عَلَى رِزْقِ اللَّهِ، وَأَنْ تَكْذُبَهُمْ عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ، إِنَّ رِزْقَ اللَّهِ لَا يَجُزُّهُ حِرْصُ حَرِيصٍ، وَلَا يَزِدُّهُ كَرَاهِيَةٌ كَارِهٍ.

(Shobul Iman: Al Khaamis H207)

Ummul Momineen Syeda Ayesha رضي الله عنها se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jo shakhs logo'n ko naaraaz karke Allah Ta'ala ko raazi rakhe, Allah Ta'ala usse raazi ho jaata hai aur logo'n ko bhi usse raazi rakhta hai. Aur jo shakhs Allah Ta'ala ko naaraaz kar ke logo'n ki

مَنْ التَّمَسَّ رِضًا اللَّهُ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَى عَنْهُ النَّاسَ، وَمَنْ التَّمَسَّ رِضًا النَّاسَ بِسَخَطِ اللَّهِ سَخَطَ اللَّهُ عَلَيْهِ وَأُضْخِطَ عَلَيْهِ النَّاسَ.

(Mawaarid uz Zamaan Ilaa Zawaaed Ibne

<sup>232</sup> Yaane logo'n ki eeza se dar kar Allah ke waajibaat ko tark kar dete hain ya logo'n ki baato'n se darte hue Allah ke haraam-karda umoor ka irtekaab kar baithte hain.

<sup>233</sup> Mazkoora aamaal, imaan ki kamzori ke asbaab aur alamaat hain aur imaan ko kamzor karne waale aamaal, haraam umoor hi hua karte hain. Kyouнке Allah Ta'ala aur Rasool ki itaa-at se imaan badhta aur naafarmani aur maasiyat se kam hota hai. Is hadees se maaloom hua ke Allah ko naaraaz karke logo'n ko khush karna, maasiyat, gunaah, aur haraam hai.

raza ka taalib ho, Allah Ta'ala bhi      Hibban: H1541, 1542; Jaame Tirmizi: H2414)  
usse naaraaz ho jaata hai aur  
logo'n ko bhi usse naaraaz kar  
deta hai.<sup>234</sup>

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<sup>234</sup> Is hadees mein bayaan hai ke jo shakhs sirf Allah Ta'ala ka khauf rakhe Allah Ta'ala usse khud bhi raazi hota hai aur logo'n ko bhi usse raazi aur khush rehta hai aur jo shakhs logo'n ka khauf dil mein rakhe aur un se dar kar haraam kar irtekaab kare ya kisi sharai fareeza ko tark karde to Allah Ta'ala bhi usse naaraaz ho jaata hai aur logo'n ko bhi usse naaraaz kar deta hai.

### Masaael:

- ① Is baab se Surah aale Imran ki aayat 175 ki tafseer hoti hai jis mein Allah Ta'ala se darne ki targheeb hai.
- ② Surah Tauba ki aayat 18 ki tafseer bhi waazeh hoti hai jis mein Allah Ta'ala ki masaajid ko aabaad karne waalo'n ki sifaat mazkoor hain.
- ③ Surah al-Ankaboot ki aayat 10 ki tafseer bhi waazeh hui, jis mein kamzor imaan waalo'n ka zikr hai.
- ④ Ye bhi maaloom hua ke imaan kabhi qawi aur kabhi kamzor hota rehta hai.
- ⑤ Imaan ki kamzori ki teen (3) alamaat bhi bayaan hui hain.
- ⑥ Ye bhi saabit hua ke sirf Allah Ta'ala se darna aur usi ka khauf khaana ek (1) deeni-o-sharai fareeza hai.
- ⑦ Is tafseel se, sirf Allah Ta'ala ka khauf, dar, aur kashiyyat rakhne waalo'n ki fazeelat aur un ko uske nateeje mein milne waale sawaab kai Im bhi ho gaya.
- ⑧ Aur ye bhi maaloom hua ke jo shakhs ghairullah se darey aur uska khauf khaae uska kya anjaam hota hai.

## Baab 32: Sirf Allah Ta'ala Par Tawakkal Karna Chaahiye<sup>235</sup>

Allah-zul-Jalaal ka farman hai:

<sup>235</sup> Is baab mein “*Masla-e-Tawakkul*” ka bayaan hai. Allah par tawakkul karna, deen-o-imaan ki tasheeh-o-takmeel ke liye shart hai. Sharai taur par tawakkul ka mafhoom ye hai ke tamaam qalbi ibadaat ko Allah hi ke liye baja-laana, yaane apne tamaam-tar umoor-o-muaamalaat ko Allah Ta'ala ke supurd karna aur uske saath-saath asbaab-o-zaraae bhi ikhteyaar karna. Chunache mutawakkil (Allah par tawakkul karne waala) wo shakhs hoga jo asbaab-o-zaraae ikhteyaar karne ke baad apna muaamala Allah ke supurd kar de aur ye aqeeda rakhe ke is sabab se nafa, Allah ke hukm hi se haasil ho sakta hai aur jis kaam ke liye ye sabab ikhteyaar kiya gaya hai wo bhi mahez Allah ki taufeeq-o-iaanat\* hi se poora ho sakta hai, kyonke tamaam-tar ikhteyaraat us maalik ke paas hi hain. Goya tawakkul khaalis qalbi ibadat hai.

\* T: (إِعَانَت) Madad, imdaad [RKT]

Ghairullah par tawakkul ki do (2) Soorate'n hain:

① Jo umoor sirf Allah ke ikhteyaar mein hain aur makhlooq mein se kisi ki qudrat mein nahi, un mein ghairullah par tawakkul karna, masalan gunaaho'n ki maghfirat, aulaad-o-moaash ka husool waghaira. Shirk-e-Akbar aur tauheed ke manaaifi hai aur aksar iska irtekaab qabar-parast aur auliya-parast log karte hain.

② Jin umoor ki Allah Ta'ala ne apni makhlooq ko qudrat de rakhi hai un mein makhlooq par tawakkul karna shirk-e-kahfi ya shirk-e-asghar hai. Masalan you'n kehna ke mera Allah apar aur tum par tawakkul hai ya mera Allah par aur phir tum par tawakkul hai, naajaaez hai. Is liye ke tawakkul ka taalluq makhlooq ke saath hai hi nahi. Kyonke jaisa ke pehle zikr kiya jaa chuka hai, tawakkul ka mafhoom ye hai ke apne umoor mo muaamalaat ko us Allah ke supurd karna jis ke qabza-o-ikhteyaar mein saare umoor hain, jabke makhlooq mein se kisi ke paas koi qudrat-o-ikhteyaar nahi. Albatta makhlooq ko sabab aur zariya zaroor banaaya jaa sakta hai. Lehaza makhlooq ko sabab aur zariya banaane ka matlab qat-an ye nahi ke us par tawakkul bhi kiya jaae.

Aur Agar Tum Saaheb-e-Imaan  
Ho To Sirf Allah Par Tawakkul  
Karo.<sup>236</sup>

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ  
(Surah al-Maaida 5: 23)

Aur irshad-e-Ilaahi hai:

Saheeh Maano'n Mein Ahle  
Imaan Wo Hain Jin Ke dil, Allah  
Ke zikr Se Laraz Jaate Hain Aur  
Jab Un Ke Saamne Allah Ki  
Aayaat Ki Tilaawat Ki Jaaye To Un  
Ke Imaan Mein Izaafa Ho Jaata  
Hai Aur Wo Apne Rabb Hi Par  
Tawakkal Karte Hain.<sup>237</sup>

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَإِذَا قِيلَ لَهُمْ عَلَىٰ آلِهِمْ ءَايَتُهُ ۖ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ  
رَبِّهِمْ يَتَوَكَّلُونَ.

(Surah al-Anfaal 8: 2)

Nez Allah Rabbul Izzat ne farmaya:

Aye Nabi! Aap Ko Aur Aap Ke  
Pairukaar Ahle Imaan Ko Bas  
Allah Ta'ala Hi Kaafi Hai.<sup>238</sup>

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ  
الْمُؤْمِنِينَ.

(Surah Al Anfaal 8: 64)

<sup>236</sup> Is aayat-e-mubaaraka mein ye hukm hai ke Allah hi par tawakkul karo. Isse maaloom hua ke tawakkul ek (1) mustaqil ibaadat hai.

Aayat ke alfaaz "وَعَلَى اللَّهِ فَتَوَكَّلُوا" is baat par dalaalat karte hain ke tawakkul mahez Allah par hona chaahiye aur aayat ka aakhri jumla "إِن كُنْتُمْ مُؤْمِنِينَ" is baat par dalaalat karta hai ke imaan ki tasheeh aur takmeel ke liye zaroori hai ke Allah hi par tawakkul kiya jaae, uske siwa makhlooq mein se kisi par tawakkul nahi hona chaahiye.

<sup>237</sup> Aayat ke alfaaz "وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ" is baat par dalaalat krte hain ke momin sirf Allah par tawakkul karte hain. Allah Ta'ala ne momineen ki is sifat ko bataur-e-khaas bayaan kiya hai aur asal imaan ka buland-tareen muqaam-o-martaba bhi yehi hai.

<sup>238</sup> "وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ" Aye Nabi! Tujhe aur tere paerukaar momineen ko tawakkul karne ke liye Allah Azzowajal ki zaat hi kaafi hai. Uske baad kisi aur par tawakkul karne ki zaroorat nahi. Isi liye farmaya: "وَمَنْ يَتَوَكَّلْ" "Aur Jo Koi Allah Par Tawakkul Kare Wo Usey Kaafi Hai".

Nez Allah Ta’ala ka farman hai:  
 Aur Jo Koi Allah Ta’ala Par  
 Tawakkal Kare to Uske Liye Wohi  
 Kaafi Hai.<sup>239</sup>

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.  
 (Surah at-Talaq 65: 3))

Ibne Abbas رضي الله عنه farmate hain, jab Ibrahim عليه السلام ko aag mein daala gaya to unho’n ne kaha:

Hame’n Allah Hi Kaafi Hai Aur  
 Wo Behtareen Kaarsaaz Hai.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

(Surah Aale Imran 3: 173)

Saheeh Bukhari: Kitab ut Tafseer: H5463))

Isi tarah jab logo’n ne Rasool Allah ﷺ se kaha:

Ke Kaafiro’n Ne Aap Ke  
 Muqaabla Ke Liye Lashkar Jamaa  
 Kar Liya Hai Un Se Daro To Unka  
 Imaan Mazeed Badh Gaya Aur

إِنَّ النَّاسَ قَدْ جَبَعُوا لَكُمْ فَاخْشَوْهُمْ فَرَّادَهُمْ  
 إِيَّانَا.

(Surah Aale Imran 3: 173)

<sup>239</sup> Takawwkal A’alallah ka daar-o-madaar, Tauheed-e-Ruboobiyat ko samajhne aur us par kaamil imaan rakhne par hai, isi liye baaz log mushrik hone ke bawajood Allah par bohut tawakkul karte hain. Kyounke Tauheed-e-Uloohiyat par to un ka imaan nahi hota, lekin Tauheed-e-Ruboobiyat ko tasleem karte hain. Yaad rahe! Allah ki ruboobiyat ke aasaar mein ghaur-o-khauz karne se dil mein tawakkul ka daaiyya\* paida hota hai.

\* T: (دَاعِيَّة) Daawa, daawedaar hona, khwahish, talab, iraada, taqaaza [RKT]

Jab insaan Allah ki azeem baadshaahat aur aasmaan-o-zameen ke mustahkam-o-mazboot nizaam ko dekhta aur uske baare mein soch-bichaar karta hai to is nateeje par pohonchta hai ke is qadr paaedaar aur marboot\* nizaam ko chalaane waala maalik aur maula ke liye meri choti si zaroorat poori karne aur meri madad karne mein kaun si mushkil hai. Isi tadabbur\*\* se momin ka imaan aur Allah par tawakkul mazeed badh jaata aur mazboot ho jaata hai.

\* T: (مَرْبُوط) Rabt kiya gaya, waabasta, laga hua, pewasta [RKT]

\*\* T: (تَدْبِير) Sochna, ghaur karna, ghaur-o-fikr, door-andeshi [RKT]



Kehne Lage.

Allah Ta'ala ka irshad hai:

Hame'n Allah Hi Kaafi Hai Aur

Wo Behtareen Kaarsaaz Hai.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

(Surah Aale Imran 3: 173)

### Masaael:

- ① Is bahes se waaze hua ke Allah Ta'ala par tawakkal karna aur bharosa rakhna deeni fareeza hai.
- ② Aur ye imaan ki sharto'n mein se bhi hai.
- ③ Is tafseel se Surah al-Anfaal ki aayat 2 ki tafseer bhi hui.
- ④ Waazeh rahe ke Surah al-Anfaal ki is aayat ki tafseer aakhri jumla "وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ" hai.
- ⑤ Surah at-Talaaq ki aayat 3 ki tafseer bhi waazeh hui ke jo log Allah Ta'ala par tawakkul karte hain un ke liye wohi kaafi hai.
- ⑥ Kalma "حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ" ki ehmiyat, fazeelat, aur azmat bhi ayaa'n hoti hai ke Allah Ta'ala ke do (2) *Khaleelo'n* Syedna Ibrahim ؑ aur Syeda Muhammad ﷺ ne intehaai mushkil aur shadeed pareshani ke aalam mein yehi kalma padha.

## Baab 33: Allah Ta'ala Ki Tadbeer Se Be-khauf Nahi Hona Chaahiye

Irshad-e-Ilaahi hai:

Kya Ye Log Allah Ki Tadbeer Se Be-khauf Hain. Allah Ki Tadbeer Se Wohi Log Be-khauf Hote Hain Jo Khasaara Uthaane Waale Ho'n.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ  
الْخَاسِرُونَ..

(Surah al-Aaraaf 7: 99)

Nez, Allah Ta'ala ka farman hai:

Aur Gumrah Log Hi Allah Ki Rahmat Se Maayoos Hote Hain.

وَمَنْ يَفْضَلْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ.

(Surah al-Hijr 15: 56)

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<sup>240</sup> Pehli aayat mein bayaan hai ke mushrikeen Allah Ta'ala se nahi darte, balke wo uski giraft aur azaab se be-khauf rehte hain. Allah Ta'ala ka dar aur khauf ek (1) qalbi ibaadat hai. Allah Ta'ala ki tadbeer ka mafhoom ye hai ke Allah Ta'ala bande ke liye tamaam umoor is hadd tak aasaan kar de ke wo is zo'm\* mein muftala ho jaae ke ab wo mukammal taur par mehfooz hai, ab usey kuch nahi kaha jaaega. Halaa'nke ye mohlat uske haq mein istedraaj, yaane dheel hoti hai.

\* T: (زُغْمٌ) Ghuroor, takabbur, ghamand, gumaan, zann [RKT]

Jaisa ke Nabi ﷺ ka farman hai:

Jab tum dekho ke koi banda musalsal gunaah kiye jaa raha ho aur Allah Ta'ala usey mazeed inamaat se nawaaz raha ho to samjho ke ye Allah Ta'ala ki taraf se istedraaj yaane mohlat aur dheel hai.

إِذَا رَأَيْتَ اللَّهَ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا وَهُوَ مُقِيمٌ  
عَلَىٰ مَعَاصِيهِ فَاَعْلَمُوا أَنَّ ذَٰلِكَ إِسْتِدْرَاجٌ.

(Musnad Ahmad: V4 P145)

Aur Allah Ta'ala ye tadbeer unhi logo'n ke saath karta hai jo uske ambiya-o-auliya aur uske deen ke saath khufiya tadbeere'n aur makr-o-fareb karte hain aur ye Allah Ta'ala ki sifat-e-kamaal hai. Kyounke wo apni izzat-o-qudrat aur ghalba-o-sultanat ke izhaar ke liye aisa karta

Ibne Abbas رضي الله عنه se riwayat hai, Rasool Allah ﷺ se dariyaft kiya gaya ke kabeera gunaah kaun-kaun se hain? Aap ﷺ ne farmaya:

Allah Ta'ala ke saath shirk karna, وَالْيَأْسُ مِنَ رَوْحِ اللَّهِ، وَالْأَمْنُ  
Allah ki rahmat se maayoos  
hona, aur Allah ki tadbeer aur  
مَكْرِ اللَّهِ.

giraft se be-khauf hona.<sup>241</sup>

(Musnad al Bazzaar: H106; Majma az-Zawaaed: V1 P104)

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hai.

Doosri aayat mein bayaan hai ke Allah Ta'ala ki rahmat se gumraah log hi maayoos rehte hain, jabke Allah Ta'ala se darne waale aur hidaayat-yaافتa log uski rahmat se maayoos nahi hote.

Ibaadat-e-Ilaahi ke kamaal ke silsile mein ye bhi laazim hai ke Allah Ta'ala ki giraft ka khauf aur uski rahmat ki ummeed rakhi jaae, jo-ke shar-an waajib hai.

Jo shakhs tandrust magar gunahgaar ho, uske dil mein rahmat ki ummeed ki nisbat, giraft ke khauf waala pehlu ghaalib hona chaahiye. Isi tarah jo bimaar maut ke kinaare pohonch chuka ho uske dil mein khauf ki nisbat ummeed ka pehlu ghaalib rehna chaahiye aur maamool ki zindagi guzaarne waale aur neki mein badh-chadh kar hissa lene waale ke dil mein ummeed aur khauf taqreeban baraabar-baraabar hone chaahiye'n.

Jaisa ke Allah Ta'ala ka irshad hai:

Ye Log (duniya ki zindagi mein)  
Badh-chadh Kar Nekiyaa'n Kiya  
Karte Aur Raghat Aur Dar Ke  
Mile-jule Jazbaat Ke Saath  
Hamaari Ibaadat Karte Aur Ham  
Se Darte Rehte The.

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا  
وَرَهَبًا ۖ وَكَانُوا لَنَا خَشِيعِينَ.

(Surah al-Ambiya 21: 90)

<sup>241</sup> Allah ki rahmat ki ummeed tark kar dene ka naam maayoosi hai aur uske azaab aur giraft se na darne ka matlab uski tadbeer se be-khauf hona hai. Jabke dil mein un dono (rahmat ki ummeed aur azaab ka dar) ka hona zaroori hai aur dono ke dil se nikal jaane ya un mein kami waaqe hone se tauheed mein naqs aur kami waaqe ho jaati hai.

Ibne Masood رضي الله عنه farmate hain:

Sab se bade gunaah ye hain:  
Allah Ta'ala ke saath shirk karna,  
Allah ki tadbeer se be-khauf  
hona, Allah ki rahmat se naa-  
ummeed hona aur Allah ke fazal  
se maayoos hona.<sup>242</sup>

أَكْبَرُ الْكِبَائِرِ: الْإِشْرَاقُ بِاللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ  
اللَّهِ، وَالْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ، وَالْيَأْسُ مِنْ رَوْحِ  
اللَّهِ.

(Musannaf Abdur Razzaq: V10 P459;  
Mojam-ul-Kabeer lit Tabarani: H8783)

### Masaael:

- ① Is baab se Surah al-Aaraaf ki aayat 99 ki tafseer maaloom hui, jis mein Allah Ta'ala ki tadbeer se be-khauf rehne waalo'n ko khasaara paane waale qaraar diya gaya hai.
- ② Surah al-Hijr ki aayat 56 ki tafseer bhi waazeh hui ke Allah Ta'ala ki rahmat se maayoos hone waale log gumraah hain.
- ③ Is tafseel se maaloom hua ke Allah Ta'ala ki tadbeer se be-khauf rehna aur
- ④ Allah Ta'ala ki rahmat se maayoos hona bhi kabeera gunaah hai.

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<sup>242</sup> Allah ki rahmat se naa-ummeedi, aksar logo'n mein paai jaati hai. Lafz-e-rahmat umooman Allah ke inamaat ke husool aur aafaat se mehfooz rehne par bola jaata hai. Jabke "رَوْح" se Allah ki wo khusoosi meherbaani muraad hai jiske zariye masaaeb se chutkaara milta hai.

## Baab 34: Allah Ta'ala Ki Taqdeer Par Sabr Karna Imaan Billah Ka Hissa Hai<sup>243</sup>

Allah Ta'ala ka irshad hai:

Aur Jo Shakhs Allah Par Imaan Laae, Allah Uske Dil Ko Hidaayat Bakhshata Hai Aur Wo Har Cheez Se Baa-khabar Hai.<sup>244</sup>

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah at-Taghaboon 64: 11)

Is aayat-e-mubaarakah ki tafseer mein Alqama ؑ farmate hain: “Isse muraad wo shakhs hai jise koi takleef pohonche to wo usey Allah Ta'ala ka faisla samajh kar us par raazi ho aur dil se usey tasleem kare”. (Tafseer Ibne Jarir at-Tabari: # 26496)

Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya:

Logo'n mein do (2) kaam aise hain jo kufr hain. Ek (1) to kisi ke nasab par taan karna aur doosre maiyyat par nauha karna.<sup>245</sup>

اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: اَلطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ.

(Saheeh Muslim: H67; Musnad Ahmad: V2 P377, 441, 496)

<sup>243</sup> Yaane Allah Ta'ala ki taqdeer par sabr karna intehaai azeem-ush-shaan aur jaleel-ul-qadr ibaadat hai, kyouнке Allah Ta'ala ke ahkaam par amal karna aur uski manhiyaat\* se rukna sabr hi se mumkin hai. Sabr ki teen (3) Aqsaam hain:

Zabaan se Allah Ta'ala ka shikwa na karna, qalbi taur par naaraazi mehsoos na karna aur aazaa ke zariye be-sabri ka izhaar na karna... ye sab sabr hi hai.

\* T: (مَنْهِيَّات) Wo afaal jin ka karna shar-an manaa hai, shar-an mamnoo aamaal, haraam afaal [Rektha]

<sup>244</sup> Yaane jo shakhs Allah par imaan laa kar uski kama-haqqahu taazeem kare, uske awaamir ko baja-lae aur uske nawaahi se bach kar rahe to Allah uske dil ko ibaadat, sabr, aur uski taqdeer par raazi rehne par taiyyaar kar deta hai.

<sup>245</sup> Do (2) kaam aise hain jo aksar logo'n mein maujood hain aur maujood rahe'nge. Nasab par taan karna aur nauha karna. Zor se rona, peetna, cheekhna, aur chillaana nauha hai jo ke sabr ke khilaaf hai. Kisi

Ibne Masood رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jo shakhs sadme ke waqt chehre par do (2) hattad<sup>246</sup> mare, girebaan phaade, aur jahaalat ke bol bole, wo ham mein se nahi.

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لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ،  
وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ.

(Saheeh Bukhari: Al Janaaez: H1297; Saheeh Muslim: Al Imaan: H103; Musnad Ahmad: V1 P386, 432, 442)

Anas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jab Allah Ta'ala apne kisi bande ke saath khair-khwahi karna chaahe to usey uske gunaho'n ki saza duniya hi mein jald de deta hai aur jab Allah Ta'ala apne kisi bande ke saath sakhti karne ka iraada kare to usse uske gunaah ki saza ko rok leta hai, yaha'n tak ke qiyaamat ke din usey poori-

إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُؤَافِيَ بِهِ يَوْمَ الْقِيَامَةِ.

(Jaame Tirmizi: Az Zohod: H2396)

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pareshani ke mauqa par sabr karne ka maane ye hai ke insaan apne aaza par control rakhe, zor-zor se na roe, chehre par ya jism ke kisi hisse par do (2) hattad na maare, daaman na phaade, aur zabaan se Allah Ta'ala ka shikwa na kare.

In kaamo'n ke kufr hone ka ye mafhoom nahi ke jo shakhs ye kaam kare wo kaafir ho jaata hai, ya wo deen-e-islam se mukammal taur par khaarij ho jaata hai. Balke uska saheeh mafhoom ye hai ke jo shakhs ye kaam kare ya jis mein ye khaslat paai jaae us mein ye khaslat kuffaar ki hai. Goya ye kuffaar ka kaam hai, musalmano ka nahi.

<sup>246</sup> T: (دو ہتّے) Dono haatho'n se zarb, dono haatho'n se hamla, dono haath ek (1) saath chalaane ka amal [RKT]

<sup>247</sup> Goya sadma ke waqt be-sabri aur Allah Ta'ala ke faislo'n par razamand na hona kabira gunah hai. Neki se imaan mein izaafa hota hai, jabke gunaaho'n se imaan mein kami waaqe ho jaati hai. Aur imaan mein kamzori, tauheed mein kamzori hoti hai, is liye be-sabri imaan aur tauheed dono ke manaafi hai.

poori saza de ga.<sup>248</sup>

Nabi ﷺ ne mazeed farmaya hai:  
Badi aazmaaesh ki jaza bhi badi  
hoti hai aur Allah Ta'ala ko jin  
logo'n se mohabbat ho wo  
unhe'n aazmaata hai. Jo shakhs  
us aazmaaesh par raazi ho, Allah  
Ta'ala usse raazi ho jaata hai aur  
jo shakhs us aazmaaesh par naa-  
khush ho, Allah Ta'ala bhi usse  
naa-khush aur us par naaraaz ho  
jaata hai.

إِنَّ عَظَمَ الْجَزَاءِ مَعَ عَظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ تَعَالَى  
إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا.  
وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

(Jaame Tirmizi: Az Zohod: H2396)

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<sup>248</sup> Is hadees mein Allah Ta'ala ki ek (1) bohot badi hikmat bayaan ki gai hai aur yehi hikmat jab bande ke dil-o-dimaagh mein raasikh ho jaati hai to wo sabr ko ek (1) azeem qalbi ibaadat jaante hue apne aap ko usse aaraasta-paeraasta kar leta hai. Aur Allah ki qaza-o-qadr par naaraazi ka izhaar aur shikwa nahi karta. Isi liye baaz aslaaf ka maamool tha ke wo bimaar na hote ya un par koi aazmaaesh na aati to wo samajhte ke shayad Allah Ta'ala unse naaraaz hai, is liye usne mujhe bhula diya hai.



## Masaael

- ① Is baab se Surah at-Taghaboon ki aayat 11 ki tafseer waazeh hoti hai. Jis mein bayaan hai ke Allah Ta'ala momin ke dil ko hidaayat bakhshata hai.
- ② Nez ye maaloom hota hai ke Allah Ta'ala ke faislo'n, yaane taqdeer par sabr karna bhi imaan billah ka hissa hai.
- ③ Kisi ke nasab par taan karna mazmoom aur kufriya kaam hai.
- ④ Sadma ke waqt chehre par do (2) hattad maarne, girebaan phaadne aur jahaalat ke bol bolne ki mazammat aur aisa karne waalo'n ke baare mein sakht waqeed bayaan hui hai.
- ⑤ Allah Ta'ala apne bande ke saath kis andaaz par aur kis tarah bhalaai karta hai.
- ⑥ Aur Allah Ta'ala apne kisi bande par sakhti ka iraada kare to uske saath kya sulook hota hai.
- ⑦ Allah Ta'ala ko kisi bande se mohabbat ho to uski alaamat kya hai.
- ⑧ Allah Ta'ala ke faislo'n par naa-khush hona haraam hai. Aur Allah Ta'ala ki taraf se aane waali aazmaaisho'n par raazi hone ka bohot ziyaada ajar hai.

## Baab 35: Riyakaari Ek (1) Mazmoom Amal Hai<sup>249</sup>

Allah Ta'ala ka farman hai:

(Aye Paighambar ﷺ! Logo'n Se Keh Deejiye Ke Main Tum Jaisa Ek (1) Insaan Ho'n, Albatta Meri Taraf Wahee Ki Jaati Hai Ke Tumhara Ek (1) Hi Maabood Hai. Pas Jo Koi Apne Rabb Ki Mulaqaat Ka Ummeedwaar Ho, Usey Chaahiye Ke Wo Acche Aamaal Kare Aur Apne Rabb Ki Bandagi Mein Kisi Ko Shareek Na Thehraae.<sup>250</sup>

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ  
وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا  
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

(Surah al-Kahf 18: 110)

<sup>249</sup> Riyakaari yaane dikhlaawa ek (1) intheaai mazmoom\* amal hai. Ye gunah aur Allah Ta'ala ke saath shirk hai. Lafz-e-riya "رؤية" se maakhez hai jiske maane aankho'n se dekhne ka hai. Uski soorat you'n hoti hai ke insaan neki ka koi amal karte waqt ye irada kare ke log mujhe ye amal karte hue dekh le'n aur meri taareef kare'n.

\* T: (مذموم) Bura, badd, kharaab [RKT]

Riya do (2) qism ki hai:

Ek (1) riya munaafiqeen ki hai ke wo logo'n ko dikhaane ke liye zaahiri taur par islaam ka daawa karte aur naam lete hain. Magar unke dilo'n mein kufr poshida hota hai. Ye riya aur tarz-e-amal, tauheed ke manaafi aur Allah Ta'ala ke saath kufr hai.

Riya ki doosri soorat ye hai ke koi musalman neki ka koi kaam karte hue dikhlaawe ki niyyat kare ke log usey ye amal karte dekhe'n, aur uski taareef kare'n. Ye poshida shirk hai aur tauheed ke aala darja ke manaafi hai.

<sup>250</sup> Is aayat mein har qism ke shirk ki mumaaniyat hai. Riyakaari bhi shirk ki aqsaam mein se ek (1) qism hai. Isi liye ulama ne is aayat se riya ke masaael par istedlaal kiya hai.

Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya ke Allah Ta'ala farmata hai:

Main tamaam shuraka se badh kar shirk se mustaghna hoo'n, jo shakhs apne amal mein mere saath ghair ko shareek kare to main usey uske shirk ke saath chod deta hoo'n.<sup>251</sup>

أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ.

(Saheeh Muslim: Az-Zohd: H2985)

Abu Saeed رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Kya main tumhe'n wo baat na bataau'n jiska khauf mujhe tum par maseeh dajjaal se bhi ziyaada hai? Sahaba Ikraam رضي الله عنهم ne arz kiya: Aye Allah ke Rasool! Kyoun

أَلَا أَخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: الشِّرْكَ الْخَفِيُّ يَقُومُ الرَّجُلُ فَيُصَلِّيَ فَيَزِيغُ

<sup>251</sup> Ye hadees daleel hai ke riya waala amal Allah Ta'ala ke yahaa'n maqbool nahi, balke wo amal karne waale ki taraf lauta diya jaata hai. Jab kisi ibaadat mein ibtedaa-an riya shaamil ho (yaane wo ibaadat mahez riya aur dikhlaawe ke liye ki jae) to wo saari ibaadat baatil ho jaati hai aur wo amal karne waala dikhlaawe ki wajah se gunahgaar aur shirk-e-kahfi ka murtakib hota hai. Albatta agar asal amal (ibaadat) mahez Allah Ta'ala ke liye hi ho, magar amal karne waala us mein kisi qadr riya ko shaamil kar de. Masalan Allah ke liye namaz padhte hue logo'n ke dikhlaawe ke liye namaz ka rukoo taweel kar de aur tasbihaat ki taadaad ziyaada kar de to aisa karne se wo aadmi gunahgaar hoga aur uski itini ibaadat zaaya ho jaaegi jitni usne riya ke liye ki, jabke maali ibaadat mein riya shaamil hone se saari ki saari ibaadat akaarat jaati hai.

Jo shakhs apne amal mein mere saath ghair ko bhi shaamil kare....

أَشْرَكَ مَعِيَ فِيهِ غَيْرِي....

Is ibaadat ka mafhoom ye hai ke agar koi banda apne kisi amal-e-saaleh mein Allah ki raza ke saath-saath ghairullah ki khushnoodi ka khwahish-mand bh ho to Allah Ta'ala aise shirk se mustaghni hai. Wo sirf wohi amal qubool karta hai jo mahez usi ki raza-joi ke liye kiya jae.

nahi? (zaroor batlaaiye) Aap ne farmaya: Wo hai 'shirk-e-khafi' ki koi shakhs namaz ke liye khada ho aur wo apni namaz ko mahez is liye sawaar kar padhe ke koi shakhs usey dekh raha hai.<sup>252</sup>

صَلَوْتُهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ.

(Musnad Ahmad: V3 P30; Sunan Ibne Majah: Az Zohd: H4204)

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<sup>252</sup> Maseeh Dajjaal ka muaamala to waazeh hai, jise Nabi ﷺ ne khol kar bayaan farma diya hai (aur usse bachna aasaan hai) Lekin riyaa aam taur par dil mein is tarah paida hoti hai ke ye insaan ko aahista-aahista Allah Ta'ala ki bajaee logo'n ki taraf mutawajje kar deti hai (aur usse bachna intehaai mushkil hai). Is liye Nabi ﷺ ne ise fitna-e-dajjaal se ziyaada khaufnaak aur shirk-e-khafi qaraar diya hai.

### Masaael:

- ① Is baab se Surah al-Kahf ki aayat 110 ki tafseer maaloom hui, ke jise Allah Ta'ala se mulaqaat ki ummeed hai wo nek aamaal ke saath-saath shirk (e khafi, yaane riyaa) se ijtenaab zaroor kare.
- ② Amal-e-saaleh mein agar ghairullah ka maamooli sab hi dakhal ho jaae to wo saara amal mardood aur zaaya ho jaata hai.
- ③ Aur uska asaasi sabab ye hai ke Allah Ta'ala usse mukammal taur par mustaghni hai.
- ④ Riyaa waale amal ke ziyaa<sup>253</sup> ka ek (1) sabab ye hai ke Allah Ta'ala apne saath shareek kiye jaane waale tamaam shuraka se aala aur afzal hai.
- ⑤ Nabi ﷺ ko Sahaba Ikraam ﷺ ke baare mein bhi riyaa ka andesha laahiq rehta tha.
- ⑥ Nabi ﷺ ne riya ki tafseer karte hue you'n farmaya: Koi aadmi namaz jaisa amal karte hue mahez is liye isey umda taur par adaa kare ke koi usey dekh raha hai.

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<sup>253</sup> T: (ضیاع) Nuqsaan, tabaahi [RKT]

## Baab 36: Kisi Nek Amal Se Duniya Ka Taalib Hona Bhi Shirk Hai

Allah Ta'ala ka irshad hai:

Jo Log Duniya Ki Zindagi Aur Uski Zeenat Ke Taalib Hain, Un Ke Aamaala Ka Saara Badla Ham Unhe'n Duniya Hi Mein De Dete Hain Aur Us Mein Un Ke Saath Koi Kami Nahi Ki Jaati. Un Ke Liye Aakhirat Mein Aag Ke Siwa Kuch Nahi. Unho'n Ne Is Duniya Mein Jo Kuch Kiya Wo Sab Zaaya Hai Aur Jo Kuch Karte Rahe Wo Sab Barbaad Hai.<sup>254</sup>

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوفٌ إِلَيْهِمْ  
أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ. أُولَئِكَ  
الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا  
صَنَعُوا فِيهَا وَبُطْلٌ مَّا كَانُوا يَعْمَلُونَ.

(Surah Hud 11: 15-16)

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<sup>254</sup> Duniya ke ajar-o-sawaab ke husool ke liye koi nek amal karna shirk-e-asghar hai. Aur apne aamaal, qasd, aur harkaat se mahez duniya ke taalib kuffaar hi hote hain. Ye aayat agarche unhi ke baare mein naazil hui hai, lekin iske alfaaz ke tahat har wo shakhs aajaata hai jo apne amal-e-saaleh ke zariye duniya ka taalib aur khwaahaa'n ho.

Nek aamaal baja-laate waqt insaan ke zehen mein agar duniyawi ajar-o-sawaab ho to uski do (2) qisme'n hain:

① Insaan kisi amal-e-saaleh ko mahez duniyawi ajar ke husool ke liye baja-lae aur aakhriat ke ajar ka taalib na ho, jabke wo amal hai hi aisa ke shariyat ne uska ukhrawi ajar to bataa diya hai, lekin duniyawi ajar ki koi targheeb nahi dilaai. Masalan: Namaz, Roza, aur Itaa-at-o-farmabardaari ke deegar aamaal. In aamaal ko baja-laate waqt duniyawi ajar ka talabgaar hona jaez nahi, balke agar koi hoga to wo mushrik thehrega.

② Kuch aamaal-e-saaleha aise hain jin ka duniyawi ajar-o-sawaab shariyat ne bataaya hai, balke ukhrawi ajar-o-sawaab ke saath-saath is duniyawi ajar ka shauq bhi dilaaya hai. Masalan: Sila-rehmi, Waalidain ke saath husn-e-sulook, aur Husn-e-moaasharat ke amaal waghaira. In aamaal ko baja-laate waqt agar to insaan, mahez duniyawi ajar-o-

Abu Huraira رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya:

Dirham-o-dinar (rupiye paise) ka pujari halaak hua. Chaadar aur kambal ka pujari halaak hua. Agar ye cheeze’n usey mil jaae’n to khush aur agar na mile’n to naa-khush. Ye barbaad aur sarnigoo’n<sup>255</sup> hua. Agar usey kaanta chubhe to koi na nikaale, aur us shakhs ke liye bohoot badi saadat hai jo Allah ki raah mein ghode ki baag thaame hue ho. Uska sar (yaane baal) paraaganda aur paao’n gard-aalood ho’n, agar

تَعَسَ عَبْدُ الدِّينَارِ، تَعَسَ عَبْدُ الدِّرْهَمِ، تَعَسَ عَبْدُ الْخَمِيصَةِ، تَعَسَ عَبْدُ الْخَمِيلَةِ، إِنْ أُعْطِيَ رِضِي، وَإِنْ لَمْ يُعْطَ سَخَطٌ، تَعَسَ وَانْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتَقَشَ، طُوبَى لِعَبْدٍ آخِذٍ بِعَنَانٍ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشَعَثَ رَأْسُهُ، مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي الْجَرَّاسَةِ كَانَ فِي الْجَرَّاسَةِ وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ.

(Saheeh Bukhari: Al Jihaad: H2887)

sawaab ko apne zehen mein rakhe to laayaq-e-waeed hoga aur uska amal shirk ke zumre mein aaega, lekin agar duniya waur ukhrawi dono sawab uske zehen mein ho’n to koi muzaaeqa nahi, kyonke shariyat ne un aamaal par duniyawi sawaab ka zikr, mahez targheeb dilaane ke liye kiya hai. Is aayat-e-mubaarakah ke tahat jaha’n aur bohoot se log aate hain waha’n wo log bhi us mein shaamil hain jo saraasar duniyawi maal-o-daulat ki khaatir nek aamaal karte hain.

Masalan deeni ilm padhaane waala mudarris agar mahez tankhwaah lene ke liye padhaata hai aur uska iraada, jahaalat ko door karne, jannat ko haasil karne, aur jahannam se bachne ka nahi to wo usi waeed mein aaega. Isi tarah wo log jo riya aur dikhlaawe ke liye nek aamaal karte hain wo bhi us mein shaamil hain aur wo log bhi jo nek aamaal to karte hain, lekin un ke saath-saath islaam aur tauheed ke manaafi umoor ke murtakib bhi hain, aise log agarche apne aap ko momin kehlaae’n, lekin dar-haqeeqat jhoote hain. Agar ye sacche hote to apne aamaal mahez Allah ke liye baja-laa kar uski tauheed ko maanne ka suboot dete aur duniya ke ajar-o-sawaab ke talabgaar ho kar shirk ke murtakib na hote.

<sup>255</sup> T: (سَرِ نِگُون) Aundha, sar ke bal, sharmida, shikast-khurda [RKT]

usey (islami fauj ke) pehre par bithaaya jaae to pehra de, agar usey (islami lashkar ke) pichle hisse par muqarrar kiya jaae to waha'n duty de, agar wo ijaazat maange to usey usey ijaazat na miley aur agar wo kisi ke haq mein sifaarish kare to uski sifaarish qubool na ho.<sup>256</sup>

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<sup>256</sup> Is hadees se dirham-o-dinar ki mazammat saabit hoti hai. Jis ne dirham-o-dinar ke liye amal kiya wo goya dirham-o-dinar ki ibaadat karke shirk ka murtakib ho raha hai.

Kyounke uboodiyyat\* ke darjaat mukhtalif hain. Un mein se ek (1) darja shirk-e-asghar ki uboodiyat ka bhi hai. Jab tak ye kaha jaata hai ke falaa'n shakhs us cheez ka pujari hai to iska matlab ye hota hai ke ye cheez hi uske us amal ki muharrik\*\* aur baais hai. Aur ye baat bhi yaqeeni hai ke pujaari apne aaqa ka muttee\*\*\*-o-farmabardaar hota hai. Uska aaqa uska rukh jidhar bhi kar de wo udhar hi ho leta hai.

\* T: (عُبُودِيَّة) Bandagi, itaa-at, jannat ki khwahish aur dozakh ke khauf ke baghair sidq-e-niyyat se haq ki jaanib tawajjo rakhna [RKT]

\*\* T: (مُحَرِّك) Harkat dene waala, ubhaarne waala [RKT]

\*\*\* T: (مُطِيع) Itaa-at karne waala, maa-tahat, farmabardaar [RKT]



### Masaael:

- ① Is tafseel se waazeh hua ke insaan ka aakhirat mein kaam aane waale nek aamaal ke badle, duniya ke khwahishmand hona mazmoom<sup>257</sup> hai.
- ② Surah Hud ki aayaat 15-16 ki tafseer bhi maaloom hui, jin mein taalib-e-duniya ki mazammat bayaan hui hai.
- ③ Musalman aadmi ko dirham-o-dinar ka pujari kaha jaa sakta hai.
- ④ Agar uski aarzu poori ho to khush, warna naa-khush hota hai.
- ⑤ Is hadees mein alfaaz “تَعِسَ” aur “وَأُتِّكِسَ” qaabil-e-ghaur hain.
- ⑥ Aur is hadees ke alfaaz “وَإِذَا شَيْكَ فَلَا انْتَقَسَ” bhi tawajjo-talab hain.
- ⑦ Is hadees mein mazkoora sifaat ke haamil, mujaahid ki fazeelat bhi saabit hoti hai.

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<sup>257</sup> T: (مَذْمُوم) Bura, badd, kharaab [RKT]

## Baab 37: Allah Ta'ala Ki Halaal-karda Cheez Ko Haraam Ya Haraam-karda Cheez Ko Halaal Samajhne Mein Ulama-o-Umara Ki Itaa-at Unko Rabb Ka Darjda Dena Hai<sup>258</sup>

Hazrat Ibne Abbas رضي الله عنه ne farmaya:

(Tumhara yehi haal raha to) Qareeb hai ke tum pas aasaan se patthar barse'n, main tumhe'n Rasool Allah ﷺ ka farman sunaata hoo'n, aur tum (uske madde muqaabil) Abu Bakar رضي الله عنه aur Umar رضي الله عنه ki baat karte ho.<sup>259</sup>

يُوشِكُ أَنْ تَنْزِلَ عَلَيْكُمْ حِجَارَةٌ مِّنَ السَّمَاءِ أَقْوَامٌ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُونَ  
قَالَ أَبُو بَكْرٍ وَعُمَرُ.

(Musnad Ahmad: V1 P337)

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<sup>258</sup> Musannif رحمته الله is baab mein aur uske baad ke abwaab mein tauheed ke taqaaze aur kalma-e-shahaadat ke lawazimaat bayaan kar rahe hain.

Yaad rahe! Ulama-e-deen kitab-o-sunnat ki nusoos\* ko samjahne ka zariya aur waasta hain, un ki itaa-at, Allah aur uske Rasool ki ita-at ke taabe samajh kar ki jaaegi. Mustaqil taur par itaa-at sirf Allah Azzowajal ki hai, is liye itaa-at bhi ibaadat hi ki ek (1) qism hai.

\* T: (نُصُوص) Nas ki jamaa, daleele'n, qatai dalaal, waazeh baraheen [RKT]

Albatta wo ijtehaadi moaamalaat jin ke baare mein kitab-o-sunnat ki koi nas-e-sareeh waarid nahi hui, un mein wo qaabil-e-itaat hain kyonke uski ijaazat khud Allah Ta'ala ne di hai aur maslahat ka taqaaza bhi yehi hai. Shariyat ne in maslahato'n ka lehaaz rakha hai.

<sup>259</sup> Imam Ahmad رحمته الله ne saheeh sanad ke saath Ibne Abbas رضي الله عنه ka ye qaul aur un ka ye nazariye bayaan kiya hai ke wo Nabi ﷺ ke sareeh aur waazeh farman ke saamne kisi doosre ka qaul aur raae pesh karne ke qaael na the. Khwah wo qaul aur raae Abu Bakar-o-Umar رضي الله عنه jaisi Jaleel-ul-qadr shakhsiaat hi ki kyou'n na ho. To phir un se kam-martaba kisi shakhsiaat ki baat Rasool Allah ﷺ ki baat ke saamne kaise pesh ki jaa sakti hai?

Imam Ahmad bin Hambal رحمہ اللہ ne farmaya: “Mujhe un logo’n par taajjub hai, jo hadees ki sanad aur uske saheeh hone kai Im ho jaane ke baad bhi Sufiyan Soori رحمہ اللہ ki raae par amal karte hain, jabke Allah Ta’ala ne farmaya hai:”

Rasool Allah ﷺ Ke Hukm Ki Mukhaalifat Karne Waalo’n Ko Darna Chaahiye Ke Un Par Koi Fitna Ya Sakht Azaab Na Aapade.

فَلْيُخَذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ  
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

(Surah an-Noor 24: 63)

Jaante ho fitna kya hai? Isse muraad “shirk” hai. Ho sakta hai ke jo insaan Rasool Allah ﷺ ki kisi baat ko chod de to uske dil mein kaji aajaae aur wo halaak ho jaae.

Hazrat Adi bin Haatim رحمہ اللہ ne Nabi ﷺ ko ye aayat tilaawat karte hue suna:

Unho’n (yaane isaaiyo’n) Ne Apne Ulama, Buzurgo’n Aur Maseeh ibne Maryam ko Allah Ke Siwa Rabb Bana Liya, Halaa’nke Unhe’n Ye Hukm Diya Gaya Tha Ke Ek (1) Allah Ta’ala Ke Siwa Kisi Ki Ibaadat Na Kare’n. Uske Siwa Koi Maabood Nahi, Wo Un Shareeko’n Se Paak Hai Jin Ko Wo Uske Shareek Thehraate Hain.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ  
وَالْمَسِيحِ ابْنِ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا  
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ.

(Surah at-Tauba 9: 31)

(Hazrat Adi bin Haatim رحمہ اللہ, jo ke pehle isaai the, kehte hain): Maine Nabi-e-Kareem ﷺ se kaha: “Ham un ulama aur buzurgo’n ki ibaadat to nahi karte the”. Aap ﷺ ne farmaya: “Kya aisa nahi tha ke tum Allah ki halaal-karda cheezo’n ko un ke kehne par haraam aur Allah ki haraam-karda cheezo’n ko unke kehne par halaal samajhte the?” Maine kaha: “Waaqai aisa hi hai”. Aap ne farmaya: “Yehi un ki ibaadat hai”. (Jaame Tirmizi: Tafseer-ul-Quran: H3095)

## Masaael:

- ① Is baab mein Surah an-Noor ki aayat 63 ki tafseer waazeh hui, jis mein Rasool Allah ﷺ ki naafarmani aur hukm-udooli<sup>260</sup> ke anjaam se daraaya gaya hai.
- ② Nez Surah at-Tauba ki aayat 31 ki tafseer bhi maaloom hui, jis mein bayaan hai ke yahoodiyo'n ne kis tarah apne ulam aur buzurgo'n ko apne Rabb bana liya tha.
- ③ Is bahes se ibaadat ke maane-o-mafhoom bhi waazeh hue, ke ibaadat ka sirf wo mafhoom nahi jo Adi ﷺ ne samjha tha aur unho'n ne kaha tha ke ham to apne ulama aur buzurgo'n ki ibaadat nahi karte the. Aap ne waazeh farmaya ke Allah Ta'ala ki halaal-karda cheez ko ulama ke kehne par haraam samajhna aur Allah Ta'ala ki haraam-karda cheez ko ulama ke kehne par halaal samajhna bhi un ulama ki ibaadat aur un ko apne Maabood gardaanne<sup>261</sup> ke mutaraadif hai.
- ④ Is baab se ye bhi maaloom hua ke Rasool Allah ﷺ ke bil-muqaabil kisi bhi hasti ko pesh nahi kiya jaa sakta, khwah uska muqaam kitna hi buland aur arfaa<sup>262</sup> kyou'n na ho. Jaisa ke Ibne Abbas ؓ ne Hazrat Abu Bakar ؓ aur Hazrat Umar ؓ ke naam, aap ke bil-muqaabil pesh karne par aur Imam Ahmad ؓ ne Sufiyan Soori ؓ ka naam pesh karne par naa-pasandidgi ka izhaar kiya.
- ⑤ Is bahes mein ye tambeeh bhi hai ke ab haalaat is hadd tak tabdeel ho gae hain ke aksar logo'n ke nazdeek buzurgo'n ki ibaadat, ek (1) afzal-tareen amal ki haisiyat ikhteyaar kar chuki hai. Ab usey wilaayat kaha jaata hai. Isi tarah ilm-o-fiqa ke naam par ahle ilm ki ibaadat hoti hai aur phir baad-azaa'n haalaat is qadr tabdeel ho chuke hain ke Allah ke bil-muqaabil aise logo'n ki bhi parastish ho rahi hai jo mutlaqan

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<sup>260</sup> T: (حُكْمٌ عُذُولِي) Naafarmani, kisi hukm ko maanne se inkaar karna, hukm se roogardaani [RKT]

<sup>261</sup> T: (كَوْدَانَا) Samajhna, tasleem karna, farz karna, maanna [RKT]

<sup>262</sup> T: (أَرْفَع) (Darje, martabe, ya haisiyat waghaira mein) bar-tar, baala-tar, buland [RKT]

saaleh na the. Doosre lafzo'n mein you'n kaha jaa sakta hai ke un ki bhi parastish ho rahi hai jo ashaab-e-ilm nahi, balke jaahil-e-mutlaq hain.

## Baab 38: Baaz Imaan Ka Daawa Karne Waalo'n Ki Haqeeqat<sup>263</sup>

Irshad-e-Ilaahi hai:

Kya Aap Ne Un Logo'n Ko Nahi Dekha Jo Daawa To Ye Karte Hain Ke Jo (kitab) Aap Par Naazil Hui Aur Jo (kitaabe'n) Aap Se Pehle Naazil Huee'n, Un Sab Par Imaan Rakhte Hain (magar) Chaahte Hain Ke Apna Muqaddama Taaghoot Ke Paas Le Jaa Kar Faisla Karaae'n. Halaa'nke Unhe'n Taaghoot Aur Uske Faisle Ke Saath Kufr Karne Ka Hukm Diya Gaya Hai Aur Shaitan Unhe'n Bhatka Kar Raah-e-Raast Se Bohot Door Le Jaana Chaahta Hai. Aur Jab Un Se Kaha

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۖ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۚ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزِلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۚ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْضًا إِلَّا إِحْسِنَا وَتَوْفِيقًا..

(Surah an-Nisa 4: 60-62)

<sup>263</sup> Allah Ta'ala ki Tauheed-e-Ruboobiyat aur Tauheed-e-Uloohiyat ka taqaaza hai ke hukm aur faisle mein bhi usey akela aur Wahdahu Laa Shareeka Lahu samjha jaae. Itaa-at ka haqdaar sirf Allah Azzowajal ko jaanne aur Allah Ta'ala ki tauheed aur Rasool Allah ﷺ ki risaalat ki gawaahi ko sach saabit karne ke liye zaroori hai ke bande Allah ke naazil-karda ahkaam ke mutaabiq baahami faisle kare'n aur jaahiliyyat ke qawaneen aur zawaabit ke mutaabiq faisle karna tark kar de'n, kyonke ye bohot bada kufr aur tauheed ke manaafi amr hai.

Shaikh Muhammad bin Ibrahim رحمه الله apne risaala "Tahkeem-ul-Qawaneen" mein raqam-taraaz hain: "Ye bohot bada aur sareeh kufr hai, ke ek qaabil-e-laanat qanoon ko us qanoon ki jagah laa-khada kiya jaae jise Rooh-ul-Ameen (Jibraeel عليه السلام) Syed-ul-Mursaleen (Muhammad ﷺ) ki taraf is liye le kar aae, taake aap tamaam ahle jahaan ke maa-bain Rabbul Aalameen ke hukm ke mutaabiq faisla karne waale ho'n".

Jaata Hai Ke Aao Us Cheez Ki  
 Taraf Jo Allah Ne Naazil Ki Hai  
 Aur Aao Rasool Allah ﷺ Ki Taraf,  
 To Aap Dekhe'nge Ke Munaafiq  
 Aap Se Eraaz Karke Ruke Jaate  
 Hain. Aur Phir (unka) Kya Haal  
 Hota Hai Jab Un Ke Apne Aamaal  
 Ke Sabab Un Par Koi Musibat  
 Aapade To Aap Ki Khidmat Mein  
 Aakar Qasme'n Uthaate Hain Ke  
 Ham Ne To Sirf Acchaai Aur  
 Sulah Karaane Ka Iraada Kiya  
 Tha.<sup>264</sup>

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<sup>264</sup> Un logo'n ka apne muqaddame ko taaghoot (ghairullah) ke paas le  
 jaa kar usse faisla karwaane ki khwahish rakhne ke saath-saath ye  
 daawa karna ke wo quran aur usse saabega tamaam aasmaani kutub  
 par imaan rakhte hain, jhoot aur haqiqat ke bar-aks hai. Kyou'nk  
 imaan, aur taaghoot se faisla karwaane ki khwahish rakhna dono aise  
 baahami mutazaad umoor hain ke un dono ka yakjaa jamaa hona naa-  
 mumkin hai.

“يُرِيدُونَ أَنْ يُتَحَاكَمُوا...” “Wo Chaahte Hain Ke Apna Muqaddama Taaghoot  
 Ke Paas Le Jaa Kar Usse Faisla Karwaae'n”. Is jumle mein lafz “يُرِيدُونَ...”  
 “Wo Chaahte Hain” ek (1) ahem zaabte ki taraf ishaara hai, wo ye ke  
 taaghoot se faisla karwaane waale shakhs se imaan ki nafi us waqt hogi  
 jab wo apne iraade, khushi, aur ikhtiyaar ke saath usse faisla karwaae  
 aur usey naa-pasand na samjhe. Goya us faisla mein iraada, ikhteyaar,  
 aur khushi ek (1) shart ki haisiyat rakhte hain. Agar ye cheeze'n ho'ngi  
 to wo shakhs imaandaar kehlaane ka haqdaar qat-an nahi hoga, aur  
 agar usey taaghoot se faisla karwaane aur tasleem karne par majboor  
 kiya jaa raha hai. Wo usey naa-pasand jaanta hai to aisa majboor-o-  
 laachaar shakhs imaan se khaarij na hoga.

“وَقَدْ أَمَرُوا...” “Unhe'n Taaghoot Ke Saath Kufr Karne Ka Hukm Diya Gaya  
 Hai”. Taaghoot (ghairullah) se faisla karwaane ka inkaar aur uske saath

Nez, Irshad-e-Baari Ta'ala hai:

Aur Jab Unse Kaha Jaata Hai Ke Zameen Mein Fasaad Barpa Na Karo, To Kehte Hain Ham To Sirf Islaah Karne Waale Hain.<sup>265</sup>

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ.

(Surah al-Baqara 2: 11)

Aur mazeed farmaya:

Aur Zameen Mein, Uski Islaah Kar Diye Jaane Ke Baad Fasaad Na Karo.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.

(Surah al-Aaraaf 7: 56)

Nez Allah Ta'ala ne farmaya:

(Ye log agar Allah ke qanoon ko nahi maante) To Kya Phir Ye Jaahiliyyat Ka Faisla Chaahte Hain? Aur Jo Log Allah Par Yaqeen Rakhte Hain Unke Nazdeek Allah Se Behtar Faisla

أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ.

(Surah al-Maaidah 5: 50)

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kufr karna sirf waajib hi nahi, balke ye tauheed ka laazmi juz aur Allah Ta'ala ko Rabb maan kar uski taazeem karne ka taqaaza bhi hai.

“...وَيُرِيدُ الشَّيْطَانُ” “Shaitaan Chaahta Hai Ke Unhe’n Bhatka Kar Raah-e-Raast Se Bohot Door Le Jaae”. Aayat ke is aakhri jumle se maaloom hua ke ghairullah se faisla karwaane ki khwahish rakhna aur usey tasleem karna saraasar shaitaani ilhaam aur ibleesi behkaawa hai.

<sup>265</sup> Yaane un se kaha jaata hai ke ghairullah ke qanoon ke mutaabiq faisla karke aur Allah ke saath ghairo’n ko shareek thehra kar zameen mein fasaad barpa na karo, kyonke Allah ki shariyat aur tauheed ke saath zameen mein aman-o-amaan hota hai aur shirk ki tamaam-tar anwaa-o-aqsaam ke saath zameen mein fasaad bapaa hota hai. Is aayat-e-mubaarak se maaloom hua ke zameen mein shirk phailaane aur uske asbaab-o-wasaael ko ikhteyaar karne ki saee-o-koshish karna munaafiqo’n ki khaslat aur aadat hai aur usse badtar ye ke wo ye fasaad karne ke bawajood apne aap ko aman-pasand aur islaah-pasand kehte hain.



Karne Waala Aur Kaun Ho Sakta  
Hai?.<sup>266</sup>

Abdullah bin Umro رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum mein se koi us waqt tak  
(kaamil) imaandaar nahi ho sakta  
jab tak ke uski tamaam-tar  
khwahishaat us shariyat ke taabe  
na ho jaae'n jise main laaya  
hoo'n.

(Al Arbaeen an Nawavi: H41) به

Sha'bi رضي الله عنه kehte hain ke ek (1) munaafiq aur yahoodi ke maa-bain jhagda ho gaya. Yahoodi jaanta tha ke Muhammad ﷺ rishwat nahi lete. Usne kaha ham ye muaamala Muhammad ﷺ ki khidmat mein pesh karte hain. Aur munaafiq ne kaha: Ham ye muaamala yahood ke paas le-chalte hain. Wo jaanta tha ke yahoodi rishwat lete hain. Aakhir-kaar dono is baat par raazi ho gae ke Banu-Juhaina ke ek (1) kaahin se faisla kara liya jaae. To us mauqa par Surah an-Nisa ki aayat 60 naazil hui. (Aayat aur tarjuma, baab ke aaghaaz mein guzar chuka hai)

Baaz ahle ilm ne bayaan kiya hai ke ye aayat un do (2) aadmiyo'n ke baare mein naazil hui jin ka kisi muaamala mein aapas mein ikhtelaaf ho gaya tha, to un mein se ek (1) ne kaha ke ham ye muaamala Muhammada ﷺ ke paas pesh karte hain. Doosre na kaha: Nahi, ye

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<sup>266</sup> Daur-e-jaahiliyyat ka tareeq-e-kaar ye hota tha ke jo jis ko chahta usey apna hukm aur munsif maan leta aur wo munsif apne hi waza'-karda\* qawaneen ke mutaabiq faisla karta. Goya jaahiliyyat ke qawaneen ke mutaabiq faisle karna aur karaana ek (1) bashar aur insaan ko hakam aur munsif banaana hai aur usey hakam-o-munsif banaane ka matlab ye hai ke Allah ko chod kar usey mataa'\*\*, laayaq-e-itaat aur Allah Azzowajal ke saath shareek thehraaya gaya hai, jo ke shirk aur baatil hai.

\* T: (وَضْعُ كَرْدَةٍ) Waza kiya hua, banaaya hua, tashkeel diya hua [RKT]

\*\* T: (مَتَاع) Wo cheez jis se nafaa haasil ho, jaise tijaarat ka maal, sarmaaya [RKT]

muaamala Kaab bin Ashraf yahoodi ke paas le chalte hain. Chunache wo Syedna Umar رضي الله عنه ke paas chale aae to un mein se ek (1) ne saara waaqia unke gosh-guzaar kar diya. Syedna Umar رضي الله عنه ne us shakhs se istifsaar<sup>267</sup> kiya, jo Rasool Allah ﷺ se faisla nahi karaana chaahta tha. Kya ye theek keh raha hai? Usne kaha: Ji haa'n! Chunache unho'n ne talwaar se uska kaam tamaam kar diya. (Tafseer ad Dur al Mansoor lis Suyooti)

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<sup>267</sup> T: (اِسْتِفْسَار) Dariyaaft, pooch-gach, poochna, sawaal karna [RKT]

## Masaael

- ① Is bahes se Surah an-Nisa ki aayat 60 ki tafseer aur taaghoot ke maane ki wazaahat hui.
- ② Surah al-Baqara ki aayat 11 ki tafseer bhi maaloom hui ke fasaad karne waale khud ko islaah-kaar kehte hain.
- ③ Surah al-Aaraaf ki aayat 56 ki tafseer bhi maaloom hui, jis mein zameen mein fasaad karne se roka gaya hai.
- ④ Surah al-Maaida ki aayat 50 ki tafseer bhi hai ke Allah Ta'ala se badh kar behtar faisla karne waala koi nahi.
- ⑤ Is baab mein mazkoor awwal-uz-zikr aayat ki tafseer mein Sha'bi ka qaul bhi saamne aaya hai.
- ⑥ Ye bhi maaloom hua ke saccha imaandaar kaun hai aur jhoota kaun.
- ⑦ Syedna Umar رضي الله عنه ne munaafiq ke saath jo sulook kiya uska zikr bhi hai.
- ⑧ Ye bhi maaloom hu ake kisi shakhs ka imaan us waqt tak mukammal nahi ho sakta jab tak uski tamaam-tar khwahishaat Rasool Allah ﷺ ki shariyat ke taabe na ho'n.

## Baab 39: Allah Ta’ala Ke Asma-o-Sifaat Ka Inkaar<sup>268</sup>

Irshad-e-Ilaahi hai:

Aur Ye Log Rahman Ko Nahi  
Maante, Aap (unse) Keh De’n Ke  
Wohi (Rahman) Mera Rabb Hai,  
Uske Siwa Koi Maabood Nahi.  
Mera Usi Par Bharosa Aur Wohi  
Meri Panaahgaah Hai.

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ.  
(Surah ar-Raad 13: 30)

Syedna Ali عليه السلام ka qaul hai: “Logo’n ko whi baate’n bataao jinhe’n wo jaan sake’n. (Jo baate’n un ke faham-o-shaoor se baala ho’n wo suna kar) Kya Tum Chaahte Ho Ke Allah Aur Uske Rasool ﷺ Ko Jhutlaaya Jaae”. (Saheeh Bukhari: Kitab-ul-Ilm: H127)

Syedna Ibne Abbas رضي الله عنه ne ek (1) shakhs ko dekha jise Sifaat-e-Baari Taala ke baare mein ek (1) hadees sun kar you’n kap-kapi aagai goya usey ye hadees acchi nahi lagi aur wo usey ajnabi sa mehsoos kar raha hai to ye manzar dekh kar Ibne Abbas رضي الله عنه ne kaha: “In logo’n ka dar

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<sup>268</sup> Is baab ka tauheed ke masaael ke saath do (2) tarah se rabt aur taalluq hai.

① Tauheed-e-Uloohat ke deegar bohut se dalaael ke saath-saath ek (1) bohut badi daleel ye bhi hai ke wo Allah apne asma aur apni sifaat mein yakta aur akela hai. Uski kisi sifat mein koi doosra uska shareek nahi. Usi tarah wo haq-e-ibaadat mein bhi akela aur munfarid hai, uska koi saani nahi.

② Allah Ta’ala ke kisi ism aur kisi sifat ka inkaar karne se insaan shirk-o-kufr ka murtakib aur daaera-e-islam se khaarj qaraar diya jaata hai. Jab kisi insaan ko maaloom ho ke Allah Ta’ala ka falaa’n ism aur falaa’n sifat saabit hai aur usey khud Allah Ta’ala ne ya uske Rasool ﷺ ne bayaan farmaya hai, phir wo uska inkaar aur uski nafi kar de to wo kufr ka murtakib hoga, kyonke usne Kitab-o-Sunnat ki takzeeb kardi aur usey jhutla diya hai.

ajeeb hai ke Allah ki mohkam aayaat sun kar in par riqqat<sup>269</sup> taari ho jaati hai aur mutashaaba aayaat sun kar (aur na maan kar) halaakat mein padte jaa rahe hain”. (Musannaf Abdur Razzaq: H20895)

Aur jab Quraish ne Nabi ﷺ se Rahman ka zikr suna to unho’n ne uska inkaar kiya. Tab Allah Ta’ala ne unke baare mein aayat naazil farmaai:  
 Aur Wo Rahman (ko nahi maante, balke us) Ke Saath Kufr Karte Hain. (Tafseer Ibne Jarir Tabari)

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ.  
 (Surah ar-Raad 13: 30)

### Masaael:

- ① Is bahes se maaloom hua ke Allah Ta’ala ke kisi naam ya kisi sifat ka inkaar se imaan bilkulliya khatam ho jaata hai.
- ② Is baab se Surah ar-Raad ki aayat 30 ki tafseer bhi waazeh hui jis mein Allah Ta’ala ki sifat-e-Rahman ka tazkira hai.
- ③ Ye bhi maaloom hua ke jo baat saame’<sup>270</sup> ke faham se baala-tar ho usey bayaan nahi karna chaahiye.
- ④ Iski wajah bhi bayaan hui ke isse saame’, Allah aur uske Rasool ki takzeeb ka khwah-ma-khwah murtakib ho jaata hai, agarche uska qasd-o-iraada takzeeb ka na bhi ho.
- ⑤ Ibne Abbas رضي الله عنه ke qaul se waazeh hua ke Allah Ta’ala ke kisi naam ya sifat ka inkaar halaakat-o-tabaahi ka sabab hai.

<sup>269</sup> T: (رِقَّةً) Aansuo’n se rone ki soorat-e-haal, giriya, naala-o-fariyaad [RKT]

<sup>270</sup> T: (سَامِعٍ) Sunne waala shakhs [RKT]

## Baab 40: Allah Ta'ala Ki Nemato'n Ka Inkaar Kufr Hai<sup>271</sup>

Irshad-e-Ilaahi hai:

Ye Log Allah Ki Nemato'n Ko  
Pehchaante Hue Bhi Inkaar Karte  
Hain Aur Un Mein Se Aksar Aise  
Hain Jo (Allah ki nemato'n ke)  
Naa-shukre Hain.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ  
الْكَافِرُونَ.

(Surah an-Nahl 16: 83)

Is aayat ki tafseer mein Mujahid رحمته الله farmate hain: "Insaan ka you'n kehna ke ye maal to mujhe aaba-o-ajdaad ki taraf se wirsa mein mila hai, Allah ki nemat ka inkaar hai".<sup>272</sup> (Tafseer Ibne Jarir Tabari)

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<sup>271</sup> Insaan ko chaahiye ke wo ye yaqeen rakhe ke tamaam ki tamaam nemate'n Allah hi ki taraf se hain aur tauheed bhi tab hi mukammal ho sakti hai jab har nemat ki nisbat Allah Azzowajal ki taraf hi ki jaae, kyunke Allah Ta'ala ki nemato'n ki nisbat, ghiarullah ki taraf karna tauheed mein naqs aur shirk-e-asghar hai. Isi liye Allah Azzowajal ne farmaya:

Aur Tumhare Paas Jitni Bhi  
Nemate'n Hain Sab Allah Hi Ki  
Taraf Se Hain.

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ.

(Surah an-Nahl 16: 53)

<sup>272</sup> Ye baat tauheed ke manaafi aur shirk hi ki ek (1) qism hai, kyunke aisa kehne waale shakhs ne maal-o-daulat ki us azeem nemat ki nisbat apni taraf aur apne aaba-o-ajdaad ki taraf kardi jabke fil-waaqe ye maal, Allah Azzowajal hi ne uske aaba-o-ajdaad ko de rakha tha, phir usi Rabb ki taqseem se, jo usne wiraasat ki soorat mein ki, us banda-e-momin tak ye maal pohoncha to goya ye sab Allah Ta'ala ke fazal-o-karam hi se hua. Allah Ta'ala ne waalid ko aulaad tak maal pohonchane ka ek (1) sabab aur zariya banaya hai aur usi liye wiraasat ki taqseem mein waalid ya kisi bhi saaheb-e-maal ko ye haq haasil nahi ke wo apni marzi se jise chaahe uska waaris aur haqdaar banaa de, kyunke dar-haqeeqat us maal ka maalik wo nahi, balke Allah Azzowajal hai. Jise wo chaahega wohi uska waaris aur maalik banega.

Aun bin Abdullah (عون بن عبدالله) kehte hain: “Logo’n ka ye kehna ke agar falaa’n na hota to you’n ho jaata, Allah ki nemat ka inkaar hai”.<sup>273</sup>  
(Tafseer Ibne Jarir Tabari)

Ibne Qutaiba kehte hain: “Logo’n ka ye kehna ke ye cheez hamare maaboodo’n ki sifaarish se mili hai, bhi Allah Ta’ala ki nemat ka inkaar hai”. (Tafseer Ibne Jarir Tabari)

Shaikh-ul-Islam Abul Abbas Ibne Taimiyya رحمه الله ne Zaid bin Khalid Johni رحمه الله se marwi is hadees:

Allah Ta’ala ne farmaya: Aaj إِنَّ اللَّهَ تَعَالَى قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ يَّيْ  
subah mere bando’n mein se  
kuch to mujh par imaan le aae (Bukhari: H846; Muslim: H71) وَكَافِرٌ.  
aur kuch kaafir ho gae.<sup>274</sup>

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<sup>273</sup> Masalan ye kehna ka agar falaa’n pilot apni mahaarat na dikhaata to ham seedhe tabaahi ki taraf jaa rahe the (goya unke kehne ka matlab ye hua ke hame’n tabaahi se bachaane waala yehi pilot hi hai) Isi tarah ke deegar wo alfaaz jin mein kisi kaam ki nisbat us kaam ke sabab aur waaste ki taraf kardi jaae, naajaaez hain. Khwah wo waasta insaan ho ya koi jamaad\*, koi qita-e-zameen ho, ya Allah ki makhluqaat mein se koi aur makhlooq. Jaise baarish, paani, aur hawaa waghaira hain.

\* T: (جَمَاد) Bejaan cheeze’n, patthar, pahaad, zameen waghaira [RKT]

<sup>274</sup> Yaane jab unhe’n koi nemat haasil hoti hai to un ke zehen mein ye baat gardish karne lagti hai ke ham apne auliya, ambiya, butho’n yaa maabudaan (e baatila) ke paas gae the, un ki puja kar ke unhe’n khush kiya tha, tab unho’n ne hamare haq mein sifaarish ki to hame’n ye bhalaai aur khair haasil hui. Yaane wo apne jhoote khudaa’n ko to yaad karte hain, lekin us Allah Azzowajal ko bhool jaate hain jis ne ye fazal aur inaam kiya hai. Unhe’n ye samajh tak nahi hoti ke Allah Ta’ala aisi shirkiya sifaarishe’n qubool nahi karta, jinhe’n wo yaad karte phirte hain.

Is ki tafseel kuch you’n hai:

Zaid bin Khalid Johni رحمه الله farmate hain: Rasool Allah ﷺ ne Hudaibiya ke muqaam par raat baarish hone ke baad hame’n subah ki namaz

(Ye hadees Baab 29 mein guzar chuki hai) Ko bayaan karne ke baad you’n farmaya: “Kitab-o-sunnat mein ye baat ba-kasrat waarid hai, Allah Ta’ala ne un logo’n ki mazammat ki hai jo Allah Ta’ala ke inaaam aur rahmat ko kisi ghair ki taraf mansoob karte hain aur Allah Ta’ala ke saath shareek thehraate hain aur is baat ki wazaahat ke liye baaz aslaaf ne ye misaal bayaan ki hai:”

“Jaise log kehte hain ke hawaa bohut hi khoob thi, mallaah<sup>275</sup> maahir aur tajarbakaar tha, waghaira jo alfaaz zabaan-e-zadd aam hote hain (Sab naajaaez hain, kyonke is tarah kehne se Allah ki nemat ki nisbat ghairullah ki taraf ho jaati hai)”.<sup>276</sup> (Fataawa Ibne Taimiyya: V8 P33)

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padhaai. Aap ne salaam phera to rukh-e-mubaarak logo’n ki taraf kar ke farmaya: *“Tumhe’n maaloom hai ke Allah Ta’ala kya farma raha hai?”* Sahaba ne arz kiya, Allah aur uska rasool hi behtar jaante hain. Aap ne farmaya: *“Allah Azzowajal farmata hai ke mere bando’n mein se baaz ne imaan ki haalat mein subah ki aur baaz ne kufr ki haalat mein. Jinho’n ne kaha ke ham par Allah Ta’ala ke fazal aur uski rahmat se baarish hui wo to mere momin aur sitaaro’n ke kaafir thehre aur jinho’n ne ye kaha ke ham par ye baarish sitaaro’n ki wajah se barsi wo mere saath kufr karne waale aur sitaaro’n par imaan rakhne waale hue”*.

<sup>275</sup> T: (مَلَّاح) Kashti/naao chalaane waala, maanjhi [RKT]

<sup>276</sup> Ye bohut ahem masla hai, logo’n koi ski taraf tawajjo dilaani chaahiye aur tambeeh karni chaahiye taake wo shirk ke murtakib na ho jaae’n. Hamare oopar Allah Ta’ala ke ehsanaat is qadr hain ke shumaar se baahar, is liye hamara ye farz aur haq hai ke uske inamaat ki nisbat uski taraf kare’n aur unhe’n yaad kar ke uska shukriya adaa kare’n aur uski nemato’n ka shukriya adaa karne ka sab se pehla darja ye hai ke unki nisbat usi maalik ki taraf ki jaae jiski ye nawaazish hai. Allah Ta’ala ne apne pyaare Paighambar ﷺ se farmaya:

Aur Apne Rabb Ki Nemato’n Ko  
Bayaan Karte Rahiye.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ.

(Surah ad-Dhuua 93: 11)

Yaane ye kehte rahiye ke ye Allah Ta’ala ka fazal hai ye uski nemat hai



### Masaael:

- ① Is baab se maaloom hua ke Allah Ta'ala ki nemato'n ka iqraar ya inkaar kis tarah hota hai.
- ② Allah Ta'ala ki nemato'n ke inkaar ki ye soorate'n bil-umoom logo'n ki zabaano'n par raaej hain.
- ③ Is qism ki baate'n Allah Ta'ala ki nemato'n ke inkaar ke mutaraadif hain.
- ④ Ek (1) dil mein Allah Ta'ala ki nemato'n ka iqraar aur inkaar, dono ka ijtema mumkin hai.

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aur ye uska ehseen hai, kyonke jab dil makhlooq mein se kisi ki taraf maael hone lagta hai to insaan shirk ka murtakib ho jaata hai aur shirk saraasar tauheed ke manaafi hai.

## Baab 41: Shirk Ki Baaz Makhfi Soorate’n

Pas Tum Daanista Taur Par  
Auro’n Ko Allah Ke Shareek Na  
Thehraao.

فَلَا تَجْعَلُوا لِلّٰهِ اُنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ  
(Surah al-Baqara 2: 22)

Ibne Abbas رضي الله عنه ne is aayat ki tafseer mein farmaya hai ke “اُنْدَادُ” se muraad shirk hai, jo raat ke andhere mein siyaah patthar par chootni ke chalne se bhi ziyaada makhfi hai. Masalan you’n kehna “وَاللّٰهِ وَحَيَاتِكَ” “Allah Ta’ala ki aur teri zindagi ki qasam”. “يَا فُلَانُ وَحَيَاتِيْ” “Aye Falaa’n! Meri jaan ki qasam”. “لَوْ لَا كَلَيْبَةُ هٰذَا لَا تَأَنَّا اللّٰصُوصُ” “Agar us shakhs ki kutiya na hoti to hame’n chor aa-lete”. “لَوْ لَا الْبَطُّ فِي الدَّارِ لَا تَأَنَّا اللّٰصُوصُ” “Agar ghar mein batakh na hoti to hame’n chor aa-lete”. Ya kisi se ye kehna ke “مَا شَاءَ اللّٰهُ وَشِئْتُ” “Wohi hoga jo Allah chaahega aur tum chaahoge”. “لَوْ لَا اللّٰهُ وَفُلَانٌ” “Agar Allah na hota aur falaa’n na hota to...”, is qism ki tamaam baate’n shirk hain.

Tum is qism ki baato’n mein Allah Ta’ala ke saath kisi ka naam na lo, ye sab shirkiya baate’n hain. (Tafseer Ibne Abi Haatim: # 229; Tafseer Ibne Kaseer: V1 P94)

(Syedna Umar bin Khattab رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jis ne allah ta’ala ke siwa kisi doosre ki qasam uthaai, usne kufr kiya ya shirk ka irtekaab kiya.<sup>277</sup>

مَنْ حَلَفَ بِغَيْرِ اللّٰهِ فَقَدْ كَفَرَ اَوْ اَشْرَكَ.

(Jaame Tirmizi: Al Imaan wan Nuzoor: H1535; Al Mustadrak lil Haakim: V1 P18)

<sup>277</sup> Is hadees ke raawi Abdullah bin Umar رضي الله عنه bin Khattab hain, na ke Umar bin Khattab. Musannif رحمته الله se yaha’n saho ho gaya. Allah Ta’ala hamari aur unki laghzisho’n se darguzar farmaae.

Darj-e-baala hadees shareef mein ghairullah ke naam ki qasam khaane ki mazammat bayaan hui hai. Qasam ke maane hote hain ke kalaam mein taakeed paida karne ke liye kisi aisi shakhsiyat ka naam lena, jo mukhaatib aur mutakallim dono ke yahaa’n laayaq-e-taazeem ho. Dar-haqeeqat wo Allah Ta’ala hi ki zaat hai jo har kisi ke yahaa’n laayaq-e-taazeem hai. Is liye zaroori hai ke kalaam mein taakeed aur pukhtagi

Abdullah bin Masood رضي الله عنه farmate hain:

Mere nazdeek ghairullah ki  
sacchi qasam uthaane ki nisbat  
Allah Ta'ala ki jhooti qasam  
uthaaya ziyaada behtar hai.<sup>278</sup>

لَأَنْ أَحْلِفَ بِاللَّهِ كَذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ  
بِغَيْرِهِ صَادِقًا.

(Mojam-ul-Kabeer lit Tabarani: V9 P183  
H8902; Musannaf Abdur Razzaq: V8 P469  
H15929)

Huzaifa رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

You'n na kaho "jo Allah Ta'ala  
chaahe aur falaa'n chaahe",  
(wohi hoga) Balke you'n kaho  
(wohi hoga) jo Allah Ta'ala  
Chaahe aur phir jo falaa'n

لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا: مَا  
شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ.

(Sunan Abu Dawood: Al Adab: H4980)

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paida karne ke liye uske siwa kisia ur ka naam na liya jaae. Doosre  
lafzo'n mein you'n kehna chaahiye ke uske siwa kisi aur ke naam ki  
qasam nahi khaani chaahiye.

Ghairullah Ki Qasam Shirk Kyou'n Hai? Ghairullah ki qasam uthaana is  
liye shirk hai ke aisi soorat mein makhlooq ko Allah jaisa qaraar diya jaa  
raha hota hai. Aur makhlooq ki taazeem usi tarah ho rahi hoti hai jaise  
Allah Ta'ala ki hoti hai. Aisa karna *kufr-e-asghar* aur *shirk-e-asghar* hai.  
Albatta ibaadaat mein, ghairullah ki taazeem usi tarah karna jis tarah  
Allah Ta'ala ki hoti hai, *shirk-e-akbar* hai.

Isi tarah agar koi shakhs dili taur par ghairullah ki qasam nahi uthaana  
chaahta, albatta uski zubaan se ghair-iraadi taur par Nabi ki qasam,  
Kaaba ki qasam, amanat ki qasam, ya wali ki qasam waghaira ke alfaaz  
be-saakhta nikal jaate hain to ye bhi shirk hai, kyonke isse uske  
nazdeek ghairullah ki ehmiyat aur taazeem zaahir hoti hai.

<sup>278</sup> Isse maaloom hua ke ghairullah ki qasam uthaana bohot bada  
gunaah aur shirk hai. Jhoot agarche kabira gunaah hai, taaham shirk kai  
kabira gunaaho'n se bhi bada jurm hai. Sacchaai mein shirk ki aamezish  
ki ba-nisbat, tauheed mein jhoot ki aamezish kamtar gunaah hai.  
Kyonke tauheed waali neki jhoot se azeem-tar aur shirk ka gunaah  
jhoot ke gunaah se azeem-tareen hai.

chaahe.<sup>279</sup>

Ibrahim Nakhai ﷺ you'n kehna naa-pasand aur makrooh jaante the ke "أَعُوذُ بِاللَّهِ وَبِكَ" "Main Allah Ta'ala ki aur tumhari panaah chaahta hoo'n". Albatta "أَعُوذُ بِاللَّهِ ثُمَّ بِكَ" "Main Allah Ta'ala ki aur phir tumhari panaah chaahta hoo'n)" Kehna jaaez samajhte the aur farmate ke "لَوْ لَا" "Allah Ta'ala aur phir falaa'n na hota to...." Keh sakte hain. Albatta, "لَوْ لَا اللَّهُ وَفُلَانٌ" "Allah Ta'ala aur falaa'n na hota to..." kehna jaaez hai.<sup>280</sup>

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<sup>279</sup> Ye nahee (mumaaniyat), tehreem ke liye hai, yaane aisi baat kehna haraam hai. Kyouнке aise alfaaz ke zariye mashiyyat mein, Allah Ta'ala ke saath ghairullah ko shareek kiya jaata hai, albatta you'n kehan jaaez hai: "Wohi hoga jo Allah Ta'ala chaahe aur phir falaa'n chaahe".

Kyouнке insaan ki mashiyyat Allah Ta'ala ki mashiyyat ke taabe hai, jaisa ke Allah Ta'ala ka irshad hai:

Tum Nahi Chaahte Magar Wohi  
Jo Allah Rabbul Aalameen  
Chaahe.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا  
حَكِيمًا.

(Surah ad-Dahr 76: 30)

<sup>280</sup> Kyouнке awwal-uz-zikr jumla mein panaah talab karne ke liye ghairullah ko Allah Ta'ala ka shirk banaaya jaata hai kyouнке jisse panaah maangi jae uske saamne ilteja aur uske saath mazboot taalluq hone ke alaawa uski taraf raghbat, uska dar aur khauf aur dil ki uske saath mukammal waabastagi hoti hai. Is qism ka taalluq sirf aur sirf Allah Ta'ala ke saath hi hona chaahiye.

Islam ne aam taur par karaahat (naa-pasandidgi) ka lafz haraam ke maane hi mein istemaal kiya hai. Basa-auqaat ye lafz (e karaahat) aisi cheez par bhi bol diya jaata hai jo haraam na ho. Lekin ye lafz aise mauqa par hi bola jaata hai jaha'n nas maujood na ho.

### Masaael:

- ① Is baab mein Surah al-Baqara ki aayat 22 ke lafz “اِنْدَاد” ki tafseer maujood hai.
- ② Sahaba Ikraam ﷺ *shirk-e-akbar* ke mutaalliq waarid-shuda aayaat ki tafseer is andaaz se karte the ke wo *shirk-e-asghar* ko bhi waazeh kartee’n.
- ③ Ghairullah ki qasam uthaana shirk hai.
- ④ Aur ghairullah ke naam ki sacchi qasam khaana, Allah Ta’ala ke naam ki jhooti qasam khaane se ziyaada bada gunaah hai.
- ⑤ Wao “وَاُوْ” (aur) aur “نُمُّ” (phir) ke alfaaz mein maanawi farq hai.

## Baab 42: Allah Ta'ala Ki Qasam Par Iktefa Karne Waale Ka Hukm

Ibne Umar رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum apne aaba-o-ajdaad ki qasme'n na uthaaya karo. Jo shakhs Allah Ta'ala ki qasam uthaae usey chaahiye ke wo sacchi qasam uthaae aur jiske liye Allah Ta'ala ki qasam uthaai jaae usey chaahiye ke wo usey tasleem kare, aur jo usey tasleem na kare, uska Allah Ta'ala se koi taalluq nahi.<sup>281</sup>

لَا تَحْلِفُوا بِآبَاءِكُمْ، مَنْ حَلَفَ بِاللَّهِ فَلْيَصْدُقْ،  
وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرْضَ، وَمَنْ لَمْ يَرْضَ  
فَلَيْسَ مِنَ اللَّهِ.

(Sunan Ibne Majah: Al Kaffaraat: H2101)

### Masaael:

- ① Is hadees se maaloom hua ke aaba-o-ajdaad ki qasam uthaana manaa hai.
- ② Aur Allah Ta'ala ki qasam uthwaane waale ko chaahiye ke wo us qasam ko tasleem karke muaamala ko Allah Ta'ala ke supurd kar de.
- ③ Jo shakhs Allah Ta'ala ki qasam uthwaane ke baad bhi raazi na ho, uska Allah Ta'ala se koi taalluq nahi.

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<sup>281</sup> Qasam Qazi ke saamne uthaai jaae ya kisi doosri jagah, ye hukm aam hai ke kisi bhi soorat mein ghairullah aur aaba-o-ajdaad ki qasam uthaana jaaez nahi. Balke Allah Ta'ala ki qasam bhi sirf usi soorat mein jaaez hai jab aadmi saccha ho. Aur jiske liye Allah Ta'ala ki qasam uthaai jaae usey chaahiye ke wo us par raazi ho jaae, yaane qasam uthaane waale ki qasam par etebaar kar le aur muaamala Allah ke supurd kar de. Allah Ta'ala ki qasam uthaana uski taazeem ka izhaar hai, lehaza uski taazeem ka taqaaza hai ke uska naam sun kar aadmi etebaar kare aur muaamala uske supurd kar de. Aur usey khwah-ma-khwah jhoot qaraar na de, kyouinke agar wo fil-waaqe jhoote hua to uska wabaal usi par hoga.

Aur jo shakhs qasam par raazi na ho uska Allah Ta'ala se koi taalluq nahi. Ye daleel hai ke kisi se qasam uthwa kar us par iktefa na karna aur usey tasleem na karna kabira gunaah hai.

## Baab 43: “Wohi Hoga Jo Allah Ta’ala Chaahe Aur Jo Aap Chaahe’n” Kehne Ka Hukm<sup>282</sup>

Qutaila رضي الله عنه se riwayat hai:

Ek (1) yahoodi ne Nabi ﷺ ki khidmat mein aakar kaha: Tum (musalman) log shirk karte ho. You’n kehte ho: “مَا شَاءَ اللَّهُ وَشِئْتُ” “Wohi hoga jo Allah Ta’ala chaahe aur jo aap chaahe’n”, nez tum Kaaba ki qasam bhi uthaate ho. To Nabi ﷺ ne Sahaba Ikraam رضي الله عنهم ko hukm diya ke Kaaba ki bajaae Rabb-e-Kaaba ki qasam uthaaya kare’n aur “مَا شَاءَ اللَّهُ” “wohi hoga jo Allah Ta’ala chaahe aur jo aap chaahe’n” ki bajaae “مَا شَاءَ اللَّهُ ثُمَّ شِئْتُ” “Wohi hoga jo Allah Ta’ala chaahe aur phir aap chaahe’n” kaha kare’n.

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أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّكُمْ تُشْرِكُونَ، تَقُولُونَ: مَا شَاءَ اللَّهُ وَشِئْتُ، وَتَقُولُونَ: وَالْكَعْبَةِ، فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادُوا أَنْ يَخْلِفُوا أَنْ يَقُولُوا: وَرَبِّ الْكَعْبَةِ، وَأَنْ يَقُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شِئْتُ.

(Sunan Nasai: Al Imaan wan Nuzoor: H3804)

Ibne Abbas رضي الله عنه se riwayat hai:

Ek admi ne Nabi ﷺ se kaha: “مَا شَاءَ اللَّهُ وَشِئْتُ” “Wohi hoga jo Allah Ta’ala aur aap chaahe’n”.

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ وَشِئْتُ فَقَالَ: أَجَعَلْتَنِي لِلَّهِ نِدًّا؟ بَلْ مَا شَاءَ اللَّهُ

<sup>282</sup> Kisi se you’n kehna ke “Wohi hoga jo Allah Ta’ala chaahe aur jo aap chaahe’n”. Ye shirk hai kyouinke is tarah Allah Ta’ala ke saath ghairullah ko mashiyyat mein shirk kar diya jaata hai.

<sup>283</sup> Is hadees se maaloom hua ke basa-auqaat haq, khwahishaat-e-nafs ke pujari ki samajh mein bhi aajaata hai, lehaza jab haq uski samajh mein aajaae aur wo haq batlaae to usse le lena chaahiye. Kyouinke musalman ka ye farz hai ke usey haq jahaa’n se bhi mile, khwah yahoodi se ya isaai se, usey qubool kar le.

وَحَدُّهُ.

To aap ne farmaya: Toone mujhe Allah Ta'ala ka shareek thehra diya? Sirf itna kaho "مَا شَاءَ اللَّهُ" "Wohi hoga jo Allah Ta'ala chaahega.

(Amal al Yaum wal Laila lin Nasai: H988; Musnad Ahmad: V1 P214)

Syed Ayesha رضي الله عنها ke maadri bhai Tufail رضي الله عنه kehte hain:

Maine khwab mein dekha ke goya mera guzar ek (1) jamaat ke paas se hua. Maine unse kaha: Tum acch log ho, agar tum Uzair عليه السلام ko Allah Ta'ala ka beta na kaho.

رَأَيْتُ كَأَنِّي أَتَيْتُ عَلَى نَفَرٍ مِّنَ الْيَهُودِ قُلْتُ: إِنَّكُمْ لَأَنْتُمْ الْقَوْمُ لَوْ لَا أَنْتُمْ تَقُولُونَ عَزِيرُ ابْنِ اللَّهِ.

To unho'n ne jawaaban kaha: Tum bhi acche ho, agar tum "مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ" "Wohi hoga jo Allah Ta'ala aur Muhammad ﷺ chaahe'n" na kaho.

قَالُوا وَأَنْتُمْ لَأَنْتُمْ الْقَوْمُ لَوْ لَا أَنْتُمْ تَقُولُونَ: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ.

Uske baad mera guzar isaaiyo'n ke ek (giroh) ke paas se hua. Maine un se kaha: "Tum acchi log ho, agar tum Maseeh (Isa عليه السلام) ko Allah Ta'ala ka beta na kaho". Unho'n ne jawaaban kaha: Tum bhi agar "مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ" na kaho to bohut acche ho.

ثُمَّ مَرَرْتُ بِنَفَرٍ مِّنَ النَّصَارَى فَقُلْتُ إِنَّكُمْ لَأَنْتُمْ الْقَوْمُ لَوْ لَا أَنْتُمْ تَقُولُونَ: الْمَسِيحُ ابْنُ اللَّهِ قَالُوا: وَأَنْتُمْ لَأَنْتُمْ الْقَوْمُ لَوْ لَا أَنْتُمْ تَقُولُونَ: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ.

Subah hui to maine kuch logo'n se is khwab ka tazkira kiya. Phir Nabi ﷺ ki khidmat mein aakar aap se saari baat bayaan ki. Aap ne mujh se dariyaaft farmaya: "Tum ne is khwaab ka kisi se zikr kiya hai?" Maine arz ki: Ji haa'n. Aap khutba dene ke liye khade

فَلَمَّا أَصْبَحْتُ أَخْبَرْتُ بِهَا مَنْ أَخْبَرْتُ، ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ، قَالَ: هَلْ أَخْبَرْتَ بِهَا أَحَدًا؟ قُلْتُ: نَعَمْ، قَالَ: فَحَدِّثْهُ وَأَتْنِي عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ: فَإِنَّ طُفَيْلًا رَأَى رُؤْيَا أَخْبَرَ بِهَا مَنْ أَخْبَرَ مِنْكُمْ، وَإِنَّكُمْ قُلْتُمْ كَلِمَةً كَانَ يَنْبَغِي كَذَا وَكَذَا أَنْ أَتَاهُمْ عَنْهَا، فَلَا



hue. Allah Ta'ala ki hamd-o-sana ke baad farmaya: "Amma Baad! Tufail ne khwab dekha hai aur us ne tum mein se baaz logo'n ke saamne uska tazkira bhi kiya hai. Tum ek (1) jumla bola karte ho, tumhe'n usse rokne mein mujhe hichkichaa-hat rahi. Tum " مَا شَاءَ " "Wohi hoga jo Allah Ta'ala aur Muhammad ﷺ chaahe'n" na kaha karo, balke sirf " مَا شَاءَ اللَّهُ " "Wohi hoga jo Allah Ta'ala chaahe" kaha karo.

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تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ وَحْدَهُ.

(Sunan Ibne Majah: Al Kaffaraat: H2118;  
Musnad Ahmad: V5 P72)

<sup>284</sup> Isse maaloom hua ke basa-auqaat gunahgaar, kaafir, aur ghalat aqeeda ka haamil aadmi kisi saheeh-ul-aqeeda aadmi ki baat par eteraaz kar sakta hai, ke jis tarah mein ghalat hoo'n, tum bhi to falaa'n ghalat kaam karte ho. Aisi soorat mein saheeh-ul-aqeeda aadmi ko chaahiye ke wo haq baat ko tasleem kar le aur usey mahez is liye radd na kar de ke wo ghalat aqeeda waale ne kahi hai.

Yaad rahe! Rasool Allah ﷺ ne *shirk-e-akbar* se to aaghaaz-e-tableegh hi mein manaa farma diya tha. Albatta masael ki ehmiyat ke lehaaz se unhe'n ba-tadreej\* "الاهم فالاهم" bayaan kiya gaya. *Shirk-fil-Alfaaz* ko aap ne isi maslahat ke tahat muakhkhar kar diya tha ke kisi munaasib mauqa par ummat ko manaa kar diya jaaega. Jaha'n tak *shirk-e-akbar* ka masla tha, uske baaqi rakhne mein koi maslahat nahi thi.

\* T: (بَتَدْرِيجٍ) Rafta-rafta, dheere-dheere, aahista-aahista [RKT]

### Masaael:

- ① Is waaqia se maaloom hua ke yahoodi *shirk-e-asghar* se waaqif the.
- ② Nez, agar insaan ki khwahish ho to haq aur baatil mein tameez, uski samajh mein aasakti hai.
- ③ Kehne waale ne “مَا شَاءَ اللَّهُ وَشِئْتَ” kaha to Nabi-e-Kareem ﷺ ne us par naagawaari ka izhaar farmaya. To jo shakhs you’n kahe: “مَا لِي مَنْ أَلُودُ” “(Ya Rasool Allah!) Aap ke siwa koi hasti aisi nahi jiski main panaah le saku’n”. Is baat ke shirk aur kehne waale ke mushrik hone mein kya shak hai? Ya koi shakhs Rasool Allah ﷺ ko pukaarte hue you’n kahe: “Aye Imam-ul-Mursaleen! Mera to sirf aap hi par bharosa hai, aap hi mera aasra aur mere liye Allah ka darwaza hain. Is duniya mein aap mera haath thaame rahe’n aur aakhirat mein mein bhi mera haath pakde’n, kyonke aap ke alaawa koi bhi meri tangi ko aasaani mein nahi badal sakta”. Is qism ki baate’n bila-shubha shirk hain.
- ④ “مَا شَاءَ اللَّهُ وَشِئْتَ” Waghaira kalimaat agarche naa-munaasib aur *shirk-e-asghar* hain, taaham *shirk-e-akbar* nahi. Warna aap bohot pehle unse rok dete aur you’n na farmate ke tumhe’n in alfaaz se rokne mein mujhe hichkichaa-hat rahi.
- ⑤ Accha khwaab wahee ki ek (1) qism hai.
- ⑥ Balke accha khwab basa-auqaat baaz ahkaam ki mashrooiyat ka sabab ban jaata hai.

## Baab 44: Zamaane Ko Gaali Dena Ya Bura-bhala Kehna Allah Ta’ala Ko Eeza Pohonchane Ke Mutaraadif Hai<sup>285</sup>

Allah Ta’ala ka irshad hai:

Aur Wo Kehte Hain Hamari Zindagi To Sirf Duniya Hi Ki Hai. Ham Yaha’n Marte Aur Jeete Hain Aur Zamana Hi Hame’n Maar Deta Hai. Unhe’n Haqeeqat Ka Kuch Ilm Nahi Aur Wo Mahez

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ.

(Surah al-Jaathiyah 45: 24)

<sup>285</sup> Zamane ko gaali dena ya bura-bhala kehna hargiz jaez nahi. Ye baat tauheed ke manaafi hai. Is liye isse ehteraaz zaroori hai. Juhala ki aadat hai ke jab koi kaam un ki marzi ke khilaaf ho to zamane ko bura-bhala kehne ya gaaliyaa’n dene lagte hain aur us din, maah, ya saal ko laanati qaraar de kar shar ya buraai ki nisbat zamana ki taraf karte hain ke “*zamana bada kharaab hai*”, “*bada kharaab zamana aagaya hai*” waghaira waghaira.

Jabke haqeeqat ye hai ke zamana to koi kaam hi nahi karta. Zamane mein haqeeqi mutasarraf\* Allah Ta’ala hai. Aur uska khaaliq bhi wohi hai, lehaza zamane ko bura-bhala kehna Allah Ta’ala ko eeza pohonchane ke mutaraadif\*\* hai. Albatta agar you’n kaha jaae ke “*ye saal bade sakht hain*”, “*ye din bade siyaah hain*”, “*ye mahine bade manhoos hain*” to is qism ke alfaaz par koi muwaakhaza nahi, kyunke un se mutakallim\*\*\* ki muraad ye hoti hai ke mere liye ye saal bade sakth, ye mahine bade manhoos (naa-mubaarak) ya ye din bade siyaah hain. Isse wo zamane ko bura nahi kehta, balke apne haalaat byaan kar raha hota hai. Is liye ye alfaaz mazmoom nahi.

\* T: (مُتَصَرِّف) Tasarruf ya radd-o-badal kiya gaya [RKT]

\*\* T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

\*\*\* T: (مُتَكَلِّم) Kalaam karne waala, guftagu karne waala, bolne waala [RKT]

Gumaan Se Kaam Lete Hain.<sup>286</sup>

Abu Huraira رضي الله عنه se riwayat hai, Nabi ﷺ ne farmaya:

Allah Ta'ala farmate hain Ibne Aadam zamaane ko gaaliyaan de kar (bura-bhala keh kar) mujhe eeza pohonchata hai, kyonke (dar-haqeeqat) main hi zamaane (ka Khaliq aur Maalik) hoon. Din aur raat ko main hi tabdeel karta hoon.

قَالَ اللَّهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أَقْلِبُ اللَّيْلَ وَالنَّهَارَ.

(Saheeh Bukhari: At Tafseer: H4826; Saheeh Muslim: Al Alfaaz Minal Adab wa Ghairaha: H2246)

Ek (1) aur riwayat mein hai:

Zamaane ko gaali mat do (bura-bhala mat kaho) kyonke dar-haqeeqat Allah Ta'ala hi zamaana hai.<sup>287</sup>

لَا تَسُبُّوا الدَّهْرَ. فَإِنَّ اللَّهَ هُوَ الدَّهْرُ.

(Saheeh Muslim: Al Aflaaz Minal Adab: H2246)

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<sup>286</sup> Haalaat-o-waaqiaat ki nisbat zamana ki taraf karna mushrikeen ka tariqa hai. Jabke ahle tauheed tamaam umoor ki nisbat Allah Ta'ala hi ki taraf karte hain.

<sup>287</sup> Iska matlab ye nahi ke "الدَّهْرُ" "Zamana" Allah Ta'ala ka naam hai, balke isse batlaana ye maqsood hai ke zamana az-khud na to kisi cheez ka maalik hai aur na kuch karta ya kar sakta hai, balke zamane mein haqeeqi masraf\* Allah Ta'ala hai. Lehaza zamane ko bura-bhala kehna, us mein tasarruf karne waale Allah Ta'ala ko bura-bhala kehne ke mutaraadif hai.

\* T: (مَصْرَف) Kisi cheez ke istemaal ya kharch karne ki jaga [RKT]

### Masaael:

- ① In ahadees mein zamaane ko gaali dene aur bura-bhala kehne ki mumaaniat hai.
- ② Rasool Allah ﷺ ne zamane ko bura-bhala kehna, Allah Ta'ala ko eeza pohonchane ke mutaraadif qaraar diya hai.
- ③ “فَإِنَّ اللَّهَ هُوَ الدَّهْرُ” “Dar-haqeeqat Allah hi zamaana hai”, ye jumla az-hadd qaabil-e-tawajjo hai.
- ④ Insaan ko sabb-o-shitam<sup>288</sup> se hamesha ijtenaab karna chaahiye, kyonke basa-auqaat laa-shaoori taur par insaan sabb-o-shitam ka murtakib ho jaata hai, agarche wo uska iraada na bhi kare.

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<sup>288</sup> T: (سَبَّ وَ شَتْم) Zulm-o-sitam, laan-taan [RKT]

## Baab 45: Shahansha, Qaazi-ul-Qazaa-at Aur Is Qism Ke Alqaab Ki Sharah Haisiyat<sup>289</sup>

Abu Huraira رضي الله عنه se riwayat hai, Nabi ﷺ ne farmaya:

Allah ke nazdeek sab se ghatiya, naa-pasand aur haqeer naam us shakhs ka hai jo apne aap ko baadshaaho'n ka baadshah (shahansha) kehelwaae kyouнке Allah ke siwa koi (haqiqi) baadshah nahi.

إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسَوَّى بِرَبِّكَ  
الْأَمْلَاقِ، لَا مَالِكَ إِلَّا اللَّهُ.

(Saheeh Bukhari: Al Adab: H6206; Saheeh Muslim: Al Aadaab: H2143)

Sufiyan Soori رحمته الله ne “ملك الاملاك” “Baadshaaho'n ka baadshah” ka tarjuman shaahaan-e-shah yaane “shahinsha” kiya hai.<sup>290</sup>

Doosri riwayat ke alfaaz you'n hain:

Yaane qiyaamat ke din sab se ziyaada Allah Ta'ala ki ghusse aur naaraazi ka mustahiq aur sab se bada khabees shakhs (wo hoga jo apne aap ko “shahinsha” kehelwaae).<sup>291</sup>

أَغْيَظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَخْبَثُهُ.  
(Surah)

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<sup>289</sup> Yaane jin asma-o-alqaab ke maane sirf Allah Ta'ala ke liye khaas hain, tauheed ka taqaaz hai ke aise asma aur alqaab sirf usi ke liye istemaal kiye jaa'e'n, makhlooq mein se kisi ke liye un ka istemaal naajaaez hai.

<sup>290</sup> Insaan ke mutaalliq ye to kaha jaa sakta hai ke wo falaa'n cheez ka maalik hai, ya falaa'n mulk ka baadshah hai. Magar you'n nahi kaha jaa sakta ke wo tamaam mulko'n ka baadshah hai. Lehaza tauheed ka taqaaza ye hai ke makhlooq mein se kisi ko shahansha na kaha jaae, aur agar kisi ke naam ke saath kahee'n likha hua ho to usey mitaa diya jaae.

<sup>291</sup> Kyouнке usne is naam mein apne aap ko Allah ka hamsar aur saajhi banaane ki koshish ki.

### Masaael:

- ① Is bahes se maaloom hua ke “ملك الاملاك” yaane “baadshaaho’n ka baadshah” kehelwaana manaa hai.
- ② Iske alaawa deegr asma-o-alqaab jo usi qism “ملك الاملاك” ke maane-o-mafhoom rakhte ho’n sab manaa hain, jaisa ke Sufiyan Soori ﷺ ne misaal ke taur par lafz-e-shahanshah bataaya hai.
- ③ Is qism ke asma-o-alqaab ki naa-pasandeedgi bhi shadeed zaroori hai. Agarche kisi ke dil mein in alfaaz ke haqeeqi maane nab hi ho, tab bhi ye naa-pasand aur mamnoo hain. Lehaza har haal mein un se ijtenaab karna chaahiye.
- ④ Aur ye bhi samajhna chaahiye ke mahez Allah Ta’ala ki azmat-o-jalaal ke pesh-e-nazar is qism ke asma-o-alqaab se manaa kiya gaya hai.

## Baab 46: Allah Ta'ala Ke Asma-e-Husna Ki Taazeem-o-Takreeb Aur Is Wajah Se Kisi Ke Naam Ki Tabdeeli<sup>292</sup>

Abu Shuraih رضي الله عنه kehte hain ke meri kuniyat “Abul Hakam” thi, Rasool Allah ﷺ ne mujhse farmaya:

“حَكَم” Hakam “Faisla karne waala” Allah Ta’ala hi hai aur “حُكْم” hukm bhi usi ka naafiz hota hai. Maine arz kiya: Meri qaum mein jab kisi baat par ikhtelaaf ho jaae to wo jhagda mere paas laate hain, to main unke darmiyan faisla kar deta hoo’n. Us par dono fareeq raazi ho jaate hain. Aap ne farmaya: “Ye kaisi acchi baat hai”. Phir farmaya: “Tumhare beto’n ke kya naam hain?” Maine kaha: Shuraih, Muslim, aur Abdullah. Aap ne dariyaft farmaya: “Un mein sab se bada kaun hai?” Maine bataaya ke Shuraih. To aap ne farmaya: “Tum Abu Shuraih ho”. Yaane aaj se tumhari kuniyat “Abu Shuraih”

إِنَّ اللَّهَ هُوَ الْحَكَمُ. وَإِلَيْهِ الْحُكْمُ. فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ. فَرَضِي كِلَا الْفَرِيقَيْنِ. فَقَالَ: مَا أَحْسَنَ هَذَا. فَمَا لَكَ مِنَ الْوَلَدِ؟ قَالَ: شُرَيْحٌ، وَمُسْلِمٌ، وَعَبْدُ اللَّهِ. قَالَ: فَمَنْ أَكْبَرُهُمْ؟ قُلْتُ: شُرَيْحٌ. قَالَ: فَأَنْتَ أَبُو شُرَيْحٍ.

(Sunan Abu Dawood: Al Adab: H4955; Sunan Nasai: Aadaab al Qazaa-at: H5389)

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<sup>292</sup> Ek (1) muwahhid musalman ko apne dil mein aur zubaan se Allah Ta’ala ke asma-e-giraami ka jo ehteraam malhooz rakhna chaahiye is baab mein uska bayaan hai. Ye ehteraam basa-auqaat mustahab aur baaz soorato’n mein waajib hota hai. Allah Ta’ala ke asma ke ehteraam ka taqaaza hai ke unki be-hurmati na ki jaae aur wo naam makhlooq mein se kisi ke na rakhe jaae’n.



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<sup>293</sup> ”حَكَمٌ“ Hakam Allah Ta’ala ke naamo’n mein se ek (1) naam hai. “Abul Hakam” ke maane hue Hakum ka, yaane Allah Ta’ala ka baap. Halaa’nke Allah Ta’ala ko to kisi ne nahi janaa aur na hi wo kisi se janaa gaya. Lehaza aisi kuniyat rakhna jaaez nahi.

“Abul Hakam” ke ek (1) maane ye bhi ho sakte hain: “Faisla karne waala”, magar choo’nke haqeeqi aur durust faisle karne waala bhi haqeeqat mein Allah Ta’ala hi hai. Insaano ke aise aarzi aur waqti hain. Lehaza is wasf\* ka asal haqdaar Allah Ta’ala hi hai. Uske asma-o-sifaat ke ehteraam ke pesh-e-nazar, Rasool Allah ﷺ ne “Abul Hakam” ko naa-pasand karke kuniyat tabdeel kar di.

\* T: (وَصَف) Khoobi, acchi baat, sifat, khaasiyat [RKT]

### Masaael:

- ① Is bahes se saabit hua ke Allah Ta'ala ke asma-o-sifaat ka mukammal ehteraam karna laazim aur imaani taqaaza hai, agarche ye naam doosro'n ke liye istemaal karte waqt un ke maane, maqsood nab hi ho.
- ② Allah Ta'ala ke asma aur sifaat ke ehteraam ke pesh-e-nazar ghalat aur shirkiya naamo'n aur kuniyato'n ko tabdeel kar dena chaahiye.
- ③ Kuniyat ke liye sab se bade bete ka intekhaab karna mustahab hai.

## Baab 47: Allah Ta'ala, Quran-e-Majeed, Aur Rasool Allah ﷺ Ka Mazaag Udaane Waale Ke Baare Mein Hukm<sup>294</sup>

Allah Ta'ala ka irshad hai:

Aur Agar Aap Un Se Pooche'n (ke tum kya baate'n kar rahe the?) To Kahe'nge Ham To You'n Hi Baat Cheet Aur Dillagi Kar Rahe The. Aap Un Se Keh De'n Ke Tumhari Dillagi Ke Liye Allah Ta'ala, Uski Aayaat, Aur Uske Rasool Hi (reh gae) Hain?.

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ كَسْهَزُونَ.

(Surah at-Tauba 9: 65)

Hazrat Ibne Umar رضي الله عنه, Muhammad bin Kaab, Zaid bin Aslam, aur Qatada رضي الله عنه se mukhtalif alfaaz se riwayat hai, jis ka mafhoom ye hai ke ghazwa-e-tabuk ke mauqa par ek (1) munaafiq ne kaha: Ham ne peit ke pujari, zabaan ke jhote, aur maidan-e-jung mein sab se ziyaada buzdil, in ilm waalo'n se badh kar aur koi nahi dekhe. Uski muraad Rasool Allah ﷺ aur aap ke qurra Sahaba رضي الله عنهم the.

<sup>294</sup> Allah Ta'ala ke ahkaam ko dil-o-jaan se tasleem karna, un ki itteba, unko qubool karna aur un ki taazeem karna bhi tauheed ka taqaaza hai aur Allah Ta'ala, Quran-e-Majeed, ya Rasool Allah ﷺ ka mazaag udaana unki mukhalifat aur un ki taazeem ke manaafi hai. Is liye ye amal bohot bada kufr hai. Isi tarah deen-e-islam ka mazaag udaana bhi kufr hai.

<sup>295</sup> Ye aayat nas hai ke Allah Ta'ala, Rasool Allah ﷺ aur Quran-e-Majeed se istehza karna kufr hai aur aisa karne waala aadmi kaafir hai, agarche wo ye uzr hi pesh kyou'n na kare ke main to dillagi aur hasi-mazaag ke liye ye baate'n karta hoo'n. Ye aayat munafiqeen ke baare mein naazil hui. Iske bar-aks ahle tauheed kabhi Allah Ta'ala, uske Rasool ya Quran-e-Majeed se istehza\* nahi karte.

\* T: (استهزا) Mazaakh udaana, tamaskhur [RKT]

Auf bin Maalik رضي الله عنه ne usse kaha: Tu jhoot hai, aur (pakka) munaafiq hai, main teri baat Nabi ﷺ ko zaroor bataau'nga. Chunache Auf رضي الله عنه bataane ki gharz se aap ke paas gae, magar un ke aane se pehle hi wahee naazil ho chuki thi. Wo munaafiq bhi aap ki khidmat mein (maazarat ke liye) aapohoncha. Aap oontni par sawaar ho kar rawaana ho chuke the. Wo bola: Ya Rasool Allah! Ham log to mahez dil behlaane ke liye aisi baat-cheet aur sawaaro'n ki si baate'n kar rahe the, taake safar ki mashaqqat halki kar sake'n (aur boriyat na ho). Hazrat Abdullah bin Umar رضي الله عنه farmate hain: "Wo manzar ab bhi mere saamne hai ke wo shakhs Aap ﷺ ki oontni ke kajaawe ki rassi ke saath chimta hua hai aur patthar uske paa'o'n se takra rahe hain aur wo keh raha hai: 'ham to mahez baat-cheet aur dillagi kar rahe the'. Aur Rasool Allah ﷺ farma rahe hain":

Kya Allah Ta'ala, Uski Aayaat Aur  
Uske Rasool Hi Tumahre Hasi-  
mazaaq Ke Liye Reh Gae Hain.  
Tum Bahaane Na Banaao,  
Yaqeenan Tum Ne Imaan Laane  
Ke Baad (ye baat kar ke) Kufr Ka  
Irtekaab Kiya Hai.

أَبَإِلَهِهِ وَعَآيَتِهِ ۚ وَرَسُولِهِ ۚ كُنْتُمْ تَسْتَهْزِءُونَ لَا  
تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ.

(Surah at-Tauba 9: 65-66)

"Chunache Aap ﷺ uski taraf iltefaat<sup>296</sup> farma rahe the na is par kuch mazed farma rahe the". (Tafseer Ibne Jarir Tabari: # 16912, 16916, 16911, 16914, 1915; Durre Mansoor: V4 P230)

<sup>296</sup> T: (الْتِفَات) Tawajjo, parwaa, meherbaani [RKT]

### Masaael:

- ① Is baab se ek (1) azeem masla saabit hua ke jo shakhs Rasool Allah ﷺ ya Sahaba Ikraam ﷺ ka mazaq udaae, wo kaafir hai.
- ② Is aayat ki tafseer se saabit hua ke aisa karne waala khwah koi bhi ho, wo kaafir hai.
- ③ Allah Ta'ala aur uske Rasool ke liye ikhlaas aur chughli ke darmiyan farq bhi waazeh hua.
- ④ Allah Ta'ala ki pasandeeda cheez, a'foo-o-dar-guzar<sup>297</sup> aur Allah Ta'ala ke dushmano ke saath sakhti se pesh aane mein farq bhi waazeh hua.
- ⑤ Is tafseel se ye bhi maaloom hua ke baaz uzr naa-qaabil-e-qubool hote hain.

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<sup>297</sup> T: (دَرْگَزَر) Ghalatiyo'n ko nazar-andaaz karne ki haalat ya kaifiyat, ghalatiya'n dekh kar unhe'n nazar-andaaz karna [RKT]

## Baab 48: Allah Ta'ala Ki Nemato'n Ki Naashukri, Takabbur Ki Alaamat Aur Bohot Bada Jurm Hai

Allah Ta'ala ka irshad hai:

Aur Agar Takleef Pohonchne Ke Baad Ham Usey Apni Rahmat Se Nawaazte Hain To Kehta Hai “Ye to Mera Haq Tha Aur Main Nahi Samajhta Ke Qiyaamat Aaegi Aur Main Waaqai Apne Rabb Ki Taraf Lautaaya Gaya To Waha'n Bhi Khush-haali Hogi”. Pas Kufr Karne Waalo'n Ko Ham Zaroor Bataae'nge Ke Wo Kya Kuch Karte Rahe Aur Unhe'n Ham Sakht Azaab Se Do-chaar Kare'nge.

وَلَيْنَ أَذْقَنُهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ  
لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَيْنَ  
رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْخُسَىٰ فَلَنُنَبِّئَنَّ  
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ  
غَلِيظٍ.

(Surah Fussilat 41: 50)

Imam Mujahid رحمته الله ne “هَذَا إِلَىٰ” ki tafseer mein farmaya:

“هَذَا بِعَمَلِي وَأَنَا مَحْقُوقٌ بِهِ” “Ye maal-o-daulat to meri mehnat-o-kaawish<sup>298</sup> ka nateeja hai, aur main iska haqdaar bhi hoo'n”.

دَا بِعَمَلِي وَأَنَا مَحْقُوقٌ بِهِ.

(Tafseer at Tabari)

Ibne Abbas رحمته الله farmate hain, iska matlab ye hai ke “Ye meri apni kaawish hai”.<sup>299</sup>

<sup>298</sup> T: (كاوش) Talaash, justaju, (kisi kaam ki jaddo-jahad ya ehtemaam mein zehmat ki bardaasht [RKT])

<sup>299</sup> Yaane wo kehta hai ke Allah Ta'ala ne ye nemat de kar mujh par koi ehsaan nahi kiya, balke main to apni mehnat, sharf, aur buzurgi ki binaa par waise hi is cheez ka haqdaar tha. Goya us cheez ke husool ko wo apni mehnat ka nateeja aur apna ishtehqaq\* qaraar deta hai aur Allah Ta'ala ke ehsaan-o-inaam aur fazal ko yaksar faramosh kar deta hai. Jabke insaan ki mehnat-o-kaawish ek (1) sabab zaroor hai. Basa-

Nez, Allah Ta'ala ka irshad hai:  
(Qaroon ne) Kaha Ke Mujhe Ye  
Sab Kuch Meri Apni Samajh Ki  
Binaa Par Diya Gaya Hai.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي.  
(Surah al-Qasas 28: 78)

Is aayat ki tafseer mein Qatada ؓ farmate hain:

Us ne kaha ke ye maal mujhe  
kamaai ke tajarbe aur ilm ki  
badaulat mila hai.

جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا.  
(Tafseer Durre Mansoor)

Deegar ahle ilm ne is aayat ki tafseer mein kaha hai: “Wo kehta tha ke ye maal-o-daulat to mujhe is liye mila ke main Allah Ta'ala ke ilm ke mutaabiq iska ahl aur haqdaar hoo'n”. Mujahid ke qaul ke maane bhi yehi hai ke wo kehta hai: “Ye maal-o-sarwat mujhe buzurgi aur sharf ki bina par mila hai”.<sup>300</sup> (Tafseer Tabari)

Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya:

Bani Israel mein teen (3) aadmi the, jin mein se ek (1) phulbhari<sup>301</sup> waala, doosra ganja, aur teesra naabeena tha.

إِنَّ ثَلَاثَةً مِّنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ  
وَأَعْمَى. فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ.

Allah Ta'ala ne aazmaash ki gharz se un ki taraf ek (1) farishta bheja, wo farishta phulbhari

فَبَعَثَ إِلَيْهِمْ مَلَكًا فَآتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ حَسَنٌ، وَجِلْدٌ حَسَنٌ.

auqaat ye sabab Allah ke hukm se muassir saabit hota hai aur baaz auqaat baghair kisi sabab ke bhi insaan ko uska maqsood haasil ho jaata hai. Goya asal muaamala Allah ke fazal aur uski inaayat ka hai. Insaan ka apna ya uske sabab ka koi kamaal nahi.

\* T: (اِسْتِحْقَاق) Qanooni ya akhlaaqi haq [RKT]

<sup>300</sup> Goya baaz ashaab-e-sarwat jab khush-haal hote hain to wo Allah Ta'ala ki taraf se mukammal taur par ghaafil ho jaate hain. Wo apne karobaar, daulat, aur tijaarat waghaira ko apni zahaanat, mehnat, aur koshish ka natija qaraar dete hain, aur ye bhoool jaate hain ke ye sab to unke Khaliq-o-Maalik Allah Ta'ala ka inaam aur uska fazal hai.

<sup>301</sup> T: (پهل پھری) Bars, kodh, juzaam (ek bimaari ka naam) [RKT]

waale ke paas aaya aur usse poocha: “Tujhe kaun si cheez sab se ziyaada pasand hai?” Usne kaha: “Accha rang, khoobsoorat jild aur ye ke mujh se ye bimaari rafa ho jaae, jiske sabab log mujhse nafrat karte hain”. Farishte ne us par haath phera to uski bimaari rafa ho gai. Accha rang aur khoobsoorat jild mil gai. Farishte ne phir poocha: “Tujhe kaunsa maal ziyaada pasand hai?” Usne kaha: “Oont... ya ... gaae. (raawi ishaq ko in dono lafzo’n ke baare mein taraddud hai ke kaunsa lafz usne kaha)”. Chunache usey haamela oontni di gai aur fairishte ne dua ki ‘ بَارَكَ ’ Allah Ta’ala tere liye is oontni mein barkat farmaae’..”. Uske baad wo farishta ganje ke paas aaya aur usse kaha: “Tujhe kaunsi cheez ziyaada pasand hai?” Usne kaha: “Khoobsoorat baal aur ye ke mujh se ye bimaari rafa ho jaae, jiski wajah se log mujhse nafrat karte hain”. Farishte ne us par haath phera, uski bimaari khatam ho gai, aur khoobsoorat baal mil gae. Farishte ne usse poocha: “Tujhe kaunsa maal ziyaada pasand hai?” Usne kaha: “Oont ... ya ...gaae. (Ye bhi raawi Ishaq ka

وَيَذْهَبُ عَنِّي الذِّي قَدْ قَذَرَنِي النَّاسُ بِهِ، قَالَ: فَمَسَحَهُ فَذْهَبَ عَنْهُ قَذَرُهُ، وَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا.

قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ أَوِ الْبَقَرُ — شَكَ إِنْشَاقُ فَأُعْطِيَ نَاقَةً عُشْرَاءَ، وَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا قَالَ: فَأَتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الذِّي قَدْ قَذَرَنِي النَّاسُ بِهِ، قَالَ: فَمَسَحَهُ، فَذْهَبَ عَنْهُ وَأُعْطِيَ شَعْرًا حَسَنًا، قَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ أَوِ الْإِبِلُ فَأُعْطِيَ بَقَرَةً حَامِلًا، وَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا.



shak hai, yaane philbhari waale aur ganje dono mein se kisi ek (1) ne gaae aur doosre ne oont maange)”. Chunache usey ek (1) haamela gaae de di gai. Farishte ne dua ki ‘بَارِكْ اللَّهُ لَكَ، فِيهَا’ Allah Ta’ala tere liye is gaae mein barkat farmaae’.”.

Uske baad wo farishta naabina ke paas aaya aur usse kaha: “Tujhe kaunsi cheez ziyaada pasand hai?” Usne kaha: “Ye ke Allah Ta’ala mujhe meri beenaai lauta de. Taake main logo’n ko dekh saku’n”. Farishte ne us par haath phera to Allah Ta’ala ne uski beenaai lauta di. Farishte ne kaha: “Tujhe kaunsa maal ziyaada pasand hai?” Us ne kaha: “Bakriyaa’n”. Chunache usey haamela bakri de di gai. Kuch arsa baad oontni aur gaae ne khoob bacche diye. Bakri ne bhi khoob bacche janey.

Chunache Philbhari waale ke paas oonto’n, ganje ke paas gaayo’n aur naabina ke paas bakriyo’n ka maidaan bhar gaya. Phir wo farishta philbhari waale ke paas apni si pehli shakl-o-soorat mein aaya aur kaha: “Main miskeen aur musaafir aadmi hoo’n, mera zaad-e-raah khatam ho gaya hai. Aaj Allah ki

فَأَتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرِدَ اللَّهُ إِلَيَّ بَصَرِي فَأُبْصِرَ النَّاسَ، فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأُعْطِيَ شَاةً وَالِدًا، فَأَنْتَجَ هَذَانِ وَلَدًا هَذَا، فَكَانَ لِهَذَا وَادٍ مِنَ الْغَنَمِ قَالَ: ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مَسْكِينٌ وَابْنٌ سَبِيلٍ قَدْ انْقَطَعَتْ فِي الْجِبَالِ فِي سَفَرِي فَلَا بَلَاعَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ. أَسْأَلُكَ بِالَّذِي أُعْطَاكَ اللَّوْنُ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالِ بَعِيرًا أَتَبْلُغُ بِهِ فِي سَفَرِي. فَقَالَ: الْحَقُّوقُ كَثِيرَةٌ فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَفْقَدُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ عَزَّوَجَلَّ الْمَالِ؟ فَقَالَ إِنَّمَا وَرِثْتُ هَذَا الْمَالِ كَابِرًا عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَادِبًا فَصَيِّرْكَ اللَّهُ إِلَيَّ مَا كُنْتَ.

madad, ya phir aap ke ta-aawun ke bahgair manzil tak nahi pohonch sakta. Jis Allah ne aap ko khoobsoorat rang, khoobsoorat jild aur is qadr kaseer maal ataa kiya hai, uske naam par ek (1) oont maangta hoo'n, taake main dauraan-e-safar uske zariye apni zaroorat poori karke manzil tak pohonch saku'n". Us aadmi ne kaha: "Meri zaroorate'n bohot ziyaada hain, (main tumhe'n oont nahi de sakta)". To farishte ne kaha: "Ghaliban main tujhe acchi tarah jaanta hoo'n, kyaat u philbhari waala na tha? Log tujh se nafrat karte the aur tu intehaai ghareeb tha. Allah Ta'ala ne tujhe ye maal ataa kiya?" Wo bola: "Ye maal to mujhe aabaa-o-ajdaad se wiraasat mein mila hai". Farishte ne kaha: "Agar tu is baat mein jhoot ho to Allah Ta'ala tujhe pehle jaise bana de".

Phir wo farishta usi pehli shakl-o-soorat mein ganje ke paas aaya aur usse bhi wohi baate'n kahee'n jo philbari waale se kahi thee'n to usne bhi wohi jawaab diye. Farishte ne kaha: "Agar tu jhoota ho to Allah Ta'ala tujhe waisa hi kar de jaisa tu pehle tha".

قَالَ: ثُمَّ إِنَّهُ أَتَى الْأَقْرَعَ فِي صُورَتِهِ فَقَالَ لَهُ مِثْلُ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا. فَقَالَ: إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ. قَالَ: وَأَتَى الْأَعْمَى فِي صُورَتِهِ فَقَالَ: رَجُلٌ مَسْكِينٌ وَابْنُ سَبِيلٍ قَدْ انْقَطَعَتْ فِي الْجِبَالِ فِي سَفَرِي فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ، أَسْأَلُكَ بِالَّذِي

Phir wo farishta usi pehli shakl-o-soorat mein us naabina ke paas aaya aur kaha: “Maine ek (1) miskeen aur musaafir hoo’n, mera zaad-e-raah khatam ho gaya hai, Allah ki madad, ya phir aap ke ta-aawun ke baghair main aaj ghar nahi pohonch sakta. Jis Allah ne aap ko beenaai ataa ki, uske naam par aap se ek (1) bakri ka sawaal hai, taake main dauraan-e-safar mein usse apni zaroorat poori kar ke manzil tak pohonch saku’n”.

Usne kaha: “Main naabina tha, Allah Ta’ala ne mujhe meri binaai lauta di, jitna chaaho le jaao aur jo chaaho chod jaao. Aaj Allah ke naam par jo kuch bhi le jaao meri taraf se tumhe’n koi sarzanish<sup>302</sup> nahi”. To farishte na kaha: “Apna maal apne paas hi rakho, tumhara imtehaan liya gaya. Allah Ta’ala tujh se raazi aur tere doosre dono saathiyo’n se naaraaz ho gaya hai”.<sup>303</sup>

رَدَّ عَلَيْكَ بَصَرِكَ شَاةً أَتَّبَعُ بِهَا فِي سَفَرِي. فَقَالَ: قَدْ كُنْتُ أَعْلَى فَرَدَّ اللَّهُ إِلَيَّ بَصَرِي. فَخُذْ مَا شِئْتَ. وَدَعْ مَا شِئْتَ فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ. فَقَالَ: أُمْسِكْ مَالَكَ. فَإِنَّمَا ابْتُلِيْتُمْ فَقَدْ رَضِيَ اللَّهُ عَنْكَ وَسَخِطَ عَلَيَّ صَاحِبِيكَ.

(Saheeh Bukhari: Ahadees-ul-Ambiya: H3464; Saheeh Muslim: Az Zohd war Riqaaq: H2964)

<sup>302</sup> T: (سَرَزْنَش) Bura-bhala kehna, tambeeh, malaamat [RKT]

<sup>303</sup> Abu Huraira رضي الله عنه ki is taweel hadees se maaloom hua ke Allah Ta’ala ne un teeno ko unki beemariyo’n se aafiyat di, to un mein se do (2) ne us nemat (sehat) ko apni taraf mansoob kiya. Sirf ek (1) ne us nemat ki Allah Ta’ala ki taraf nisbat ki. To Allah Ta’ala ne naashukri karne waale dono ko aisi saza di ke unhe’n un ki saabeqa haalat mein lauta diya. Aur jis ne Allah Ta’ala ka shukar adaa kiya aur mili hui nemat (sehat) ko

## Masaael:

- ① Is baab se Surah Fussilat ki aayat 50 ki tafseer waazeh hui jis mein naashukre insaan ko waeed sunaai gai hai.
- ② “لَيَقُولَنَّ هَذَا لِیْ” “Ke ye to mera istehqaaq tha” ki tafseer bhi waazeh hui.
- ③ Nez, “إِنَّا أَوْتَيْنَاهُ عَلَىٰ عِلْمٍ عِنْدِي” “Ke ye maal to mujhe mere ilm aur karobaari tajarbe ki badaulat mila hai” ki tafseer bhi maaloom hui.
- ④ Hadees mein mazkoor teen (3) afraad ke is naseehat-aamoz waaqia mein jo azeem ibrate’n poshida hain, is baab mein unka bayaan bhi hai.

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Allah Ta’ala ki taraf mansoob kiya to Allah Ta’ala ne usey behtareen badla diya aur usey daaimi nemat se nawaaza. Ye Allah Ta’ala ka fazal hai, wo jiske liye chaahe apni nemat ko mustaqil kar deta hai aur jise chaahe mehroom kar deta hai. Jo shakhs apne Rabb ki taazeem kare, uski namato’n par uska shukriya baja laae aur ye aqeeda rakhe ke ye tamaam nemate’n Allah Ta’ala ka atiya hain to uske natije mein Allah Ta’ala ki nemato’n se wo hamesha sarfaraaz-o-maala-maal rehta hai.

Ek (1) muwahhid musalman ka farz hai ke wo ye aqeeda rakhe ke main har cheez ke baare mein Allah Ta’ala ka mohtaaj hoo’n aur kisi bhi cheez ke baare mein mera Allah Ta’ala par koi istehqaaq nahi. Wohi mera Rabb hai aur wohi meri bandage ka mustahiq hai aur wo is laayaq hai ke bande uski nemato’n par uska shukriya adaa kare’n, usey yaad rakhe’n aur har nemat ko usi ka fazal samajhte hue usi ki taraf mansoob kare’n.

## Baab 49: Aulaad Milne Par Allah Ta'ala Ke Saath Shirk Karna

Allah Ta'ala ka irshad hai:

Jab Allah Ne Unhe'n Saheeh-o-Tandrust Baccha Diya To Unho'n Ne Us Inaayat Mein Doosro'n Ko Allah Ka Shareek Thehra Diya. Pas Allah Un Shirkiya Baato'n Se Jo Ye Karte Hain, Buland-tar Hai.

فَلَمَّا ءَاتَاهُمَا ضِلْحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَلَّىٰ اللَّهُ عَمَّا يُشْرِكُونَ.

(Surah al-Aaraaf 7: 190)

Ibne Hazam رحمہ اللہ kehte hain: Ahle ilm ka is baat par ittefaaq hai ke jis naam mein ghairullah ki abdiyat ka izhaar ho, wo haraam hai. Masalan Abd Umro, Abdul Kaaba waghaira. Albatta "*Abdul Muttalib*" naam mein ikhtelaaf hai.<sup>304</sup>

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<sup>304</sup> Ghairullah ki taraf abdiyat ki nisbat tamaam ambiya ki shariyato'n mein haraam rahi hai, kyonke usse nemato'n ki nisbat ghairullah ki taraf ho jaati hai. Jabke nemato'n ka intesaab sirf Allah Ta'ala hi ki taraf jaez hai. Ruboobiyyat-o-Uloohiyat ka haq ghairullah ko dene mein hadd-darja soo-e-adabi\* bhi hai. Nez, ghairullah ka banda kehlaana ya kisi ko ghairullah ka banda kehna maane ke lehaaz se bhi ghalat hai.

\* T: (سُوِّ اَدَبِي) Gustaakhi, aadaab ke khilaaf kaam [RKT]

Abdul Muttalib: Baaz ahle ilm kehte hain ke Abdul Muttalib naam rakhna haraam nahi, sirf makrooh (naa-pasand) hai. Jabke ye qaul durust nahi. Un ka istedlal Nabi ﷺ ke us farman se hai jo aap ne ghazwa-e-hunain ke mauqa par farmaya tha:

Is mein koi shak nahi ke main Allah Ta'ala ka nabi hoo'n aur main Abdul Muttalib ka beta (pota) hoo'n.

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ.

Un ka kehna hai ke Nabi ﷺ ne apne daada ka naam "*Abdul Muttalib*" bol kar apni nisbat un ki taraf ki hai. Isse maaloom hua ke Abdul Muttalib naam rakhna durust hai. Magar un ka ye istedlaal ghalat hai, kyonke aap ne apne daada ki nisbat ghairullah ki taraf ki hai, na un ko

Mazkoora-baala aayat ki tafseer mein Ibne Abbas رضي الله عنه farmate hain ke jab Aadam-o-Hawwa  $\mu$  aapas mein mile aur Hawwa haamela hui to iblees un ke paas aaya aur kehne laga: Main wohi hoo'n jis ne tujhe jannat se nikaala tha. Tum meri ek (1) baat maan lo, tum apne bacche ka naam Abdul Haaris rakhna. Warna main uske sar par baara-singe ke do (2) seengh bana doo'nga, jin ki wajah se ye baccha tumhara pet cheer kar niklega. Main ye kar doo'nga aur wo kar doo'nga. Aisi baate'n karke usne un ko khoob daraaya, dhamkaaya. Magar Aadam-o-Hawwa  $\mu$  ne uski baat na maani aur baccha murda paida hua. Hawwa dobara haamela huee'n to shaitaan ne aakar phir wohi baat kahi, magar Aadam-o-Hawwa  $\mu$  ne uski baat na maani aur baccha murda paida hua. Phir jab Hawwa teesri martaba haamela huee'n to shaitaan phir aaya aur wohi baate'n karne laga. Un ke dil mein bacche ki mohabbat paida hue aur unho'n ne baccha paida hone par uska naam Abdul Haaris rakah. Ibne Abbas kehte hain:

Unho'n Ne Us Inaayat Mein  
Doosro'n Ko Allah Ka Shareek  
Thehraa Diya", ki yehi tafseer  
hai.<sup>305</sup>

جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا.

(Surah)

ghairullah ka banda kaha hai, balke aap ne to apne dada ka naam "*Abdul Muttalib*" sirf is liye liya hai ke logo'n mein yehi naam mashoor-o-maaroof tha. Baaqi raha baaz sahaba ka ye (Abdul Muttalib) naam rakhna to is baare mein saheeh ye hai ke un ka naam Abdul Muttalib nahi, balke sirf "*Muttalib*" tha. Baaz raawiyo'n ki ghalati se wo asal naam (Muttalib) ki bajaaye "*Abdul Muttalib*" ke naam se mashoor ho gae.

<sup>305</sup> Is waaqia ko Haafiz Ibne Kaseer aur Allama Naasiruddin Albani رحمتهما الله ne zaef kaha hai. Tafseel ke liye dekhe'n: Tafseer Ibne Kaseer: V2 P364; As Silsila Ahadees uz Zaef: H342

Aadam-o-Hawwa  $\mu$  ke bacche ki ataa mein Allah Ta'ala ke saath shareek thehraane ka mafhoom yehi hai ke unho'n ne uska naam "*Abdul Haaris*" rakha aur Haaris iblees ka naam hai. Aadam-o-Hawwa  $\mu$  ki ye pehli ghalati na thi, balke isse pehle bhi ek (1) martaba ghalati kar

Ibne Abi Haatim hi ne Qatada رحمہ اللہ se saheeh sanad ke saath bayaan kiya hai, wo is aayat ke mutaalliq farmate hain: Aadam-o-Hawwa  $\mu$  ne shaitaan ka sirf kaha maana tha, uski ibaadat nahi kit hi, yaane un ka ye shirk “*shirk fil itaa-at*” tha, naa ke “*shirk fil ibaadat*”.

Nez, Ibne Abi Haatim hi ne saheeh sanad ke saath Mujahid رحمہ اللہ se “لَيْسَ” *لَيْسَ* “*أَتَيْنَنَا صَالِحًا*” ki tafseer mein bayaan kiya hai: “Aadam-o-Hawwa  $\mu$  ko khadsha tha ke mabaada hamara baccha insaan na ho”. Hasan Basri aur Saeed رحمہ اللہ waghaira ahle ilm se isi qism ke aqwaal marwi hain.

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chuke the. Ek (1) hadees mein hai, Rasool Allah ﷺ ne farmaya: “*Shaitaan ne do (2) martaba Aadam-o-Hawwa  $\mu$  ko dhoka diya aur ye salaf ke yahaa’n maarooof hai*”.

Is liye is aayat mein “شُرَكَاء” “Shuraka” se “*Shirk-fil-Ibaadat*” nahi. Balke, “*Shirk-fil-itaat*” muraad hai aur ye bhi maaloom hua ke har gunaahgaar shaitaan ki itaa-at karta hai aur bande se jo bhi gunaah saadir hota hai wo shirk-fil-taa-at ki wajah se hota hai. Is waaqia se unki shaan aur martaba mein koi kami nahi aati aur na isse ye saabit hota hai ke unho’n ne Allah Ta’ala ke saath shirk kiya tha. Ahle ilm ke yahaa’n ye baat maarooof hai ke Ambiya-e-Ikram  $\mu$  se saghira gunaaho’n ka sudoor mumkin hota hai, albatta wo us par madaawamat\* nahi karte. Balke wo usse jaldi hi rujoo kar lete hain aur Allah Ta’ala ki taraf tawajjo karte hain. Balke aise waaqia ke baad un ka Allah Ta’ala ke saath taalluq pehle ki nisbat ziyaada hi ho jaata hai. Lehaza yaha’n shirk se “*shirk-fil-itaat*” muraad hai, na ke “*shirk-fil-ibaadat*”.

\* T: (مُدَاوَمَت) Hameshgi, dawaam, kisi amal par hamesha qaaem rehna, paabandi se karna [RKT]

### Masaael:

- ① Is bahes se saabit hua ke har wo naam jis mein ghairullah ki taraf abdiyat ki nisbat ho, haraam hai.
- ② Surah al-Aaraaf ki aayat 190 ki tafseer bhi waazeh hui ke shrikiya naam rakhna manaa hai.
- ③ Mazkoora waaqia mein Aadam-o-Hawwa μ ke jis shirk ka zikr hai wo sirf bacche ka naam rakhne ki hadd tak tha, haqiqi shirk na tha.
- ④ Kisi ke yahaa'n saheeh-o-tandrust beti ki wilaadat bhi Allah Ta'ala ki bohot badi nemat hai.
- ⑤ Aslaaf-e-ummat "*shirk fil itaa-at*" aur "*shirk fil ibaadat*" ke maa-bain farq rakhte the.



## Baab 50: Asma-e-Husna Ka Bayaan

Allah Ta'ala ka irshad hai:

Aur Allah Ke Acche-acche Naam Hain, Pas Tum Usey Unhi Naamo'n Se Pukaaro Aur Un Logo'n Se Door Raho Jo Uske Asma-e-Giraami Mein Ilhaad (Kaji) Karte Hain, Un Logo'n Ko Un Ke Aamaal Ki Saza Zaroor Milegi.<sup>306</sup>

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ.

(Surah al-Aaraaf 7: 180)

Is aayat ki tafseer mein Ibne Abbas رضي الله عنه ne ilhaad ke maane shirk kiya hai. Nez, unho'n ne farmaya ke mushrikeen ne "الله" "Allah" ism-e-jalaalahu se "اللات" Al-Laat aur "العزیز" "Al Aziz" se "الْعَزَى" Al-Uzza musthaq<sup>307</sup> kiya tha. (Tafseer Ibne Abi Haatim)

Amash ka qaul hai ke *Asma-e-Ilaahiya* mein ilhaad ka mafhoom ye hai ke mulhideen Allah Ta'ala ke asma-e-husna mein apni taraf se ghad kar

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<sup>306</sup> Tamaam acche-acche naam Allah Azzowajal ke shayaan-e-shaan hain. Lehaza Allah Ta'ala ka hukm hai ke usey unhi naamo'n se pukaara aur yaad kiya jaae. "فَادْعُوهُ بِهَا" ke maane mufasssireen ne sana aur ibaadat ka kiya hai. Yaane Allah Ta'ala ke un asma-e-husna ke saath uski taareef-o-sana ki jaae aur uske doosre maane dua aur pukaar ke bhi hain. Yaane jab tum Allah Ta'ala ko pukaaro aur usse koi cheez talab karo to uske asma-e-husna aur buland sifaat ka waseela aur waasta bana kar usey pukaaro. Usi aayat mein doosra hukm ye hai ke musalmano par waajib hai ke Allah Ta'ala ke naamo'n mein ilhaad karne waalo'n se alag-thalag rahe'n. Allah Ta'ala ke asma-e-husna ka aisa mafhoom lena jo haqeeqat ke bar-aks aur Allah Ta'ala ke haq mein na-munaasib ho ilhaad-fil-asma kehlaata hai aur iski mukhtalif soorate'n hain.

<sup>307</sup> ت: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [RKT]

baaz aise naamo'n ka izaafa karte hain jo haqeeqat mein uske naam nahi hain.<sup>308</sup>

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<sup>308</sup> Ilhaad Fil Asma Ki Mukhtalif Soorate'n:

① Maaboodaan-e-Baatila ke naam Allah Ta'ala ke naamo'n jaise rakhna. Masalan: "الله" (Al Ilaah) se "اللات" (Al Laat) aur "العزیز" (Al Aziz) se "العزى" (Al Uzza)

② You'n kehna ke Allah Ta'ala bhi saahab-e-aulaad hai, jaisa ke isaiyo'n ne Isa ﷺ ko Allah Ta'ala ka beta qaraar de diya.

③ Allah Ta'ala ke tamaam asma-o-sifaat kay a un mein se baaz ka inkaar karna jaisa ke ghaali (firqa e) jahmiya, Allah ke kisi bhi naam ya sifat ko to nahi maante, albatta ye kehte hain ke Allah maujood hai aur uska wajood barhaq hai. Lekin baghair kis ism aur sifat ke.

④ Allah Ta'ala ke asma-o-sifaat ke baare mein maslak-e-haq se udool\*-o-eraaz kar ke un ka aisa mafhoom muraad lena jis ki sharai taur par qat-an ijaazat nahi, jabke salaf ka saheeh aqeeda ye hai ke Allah Ta'ala ke tamaam asma-o-sifaat ko tasleem kiya jaae aur un par imaan rakha jaae. Un ki taaweel karna ya un ke majaazi maane muraad lena jaaez nahi, jaisa ke motazala, ashaaera, maaturidiya waghaira ne kiya.

\* T: (عُدُول) Naafarmani, sartaabi, inkaar, roo-gardaani, inheraaf [RKT]

Is tafseel se waazeh hua ke ilhaad-fil-asma ke mukhtalif maraatib aur darje hain. Ilhaad Fil Asma ki baaz soorate'n kufr hain aur baaz bidat. Mazkoora-baala soorato'n mein se sab se aakhri soorat bil-khusoos, bidat ke zumre mein aati hai, na ke kufr ke zumre mein. Lehaza is soorat ke ilhaad ke murtakibeen\* kaafir nahi, balke bidati thehre'nge.

\* T: (مُرْتَكِب) Murtakib ki jamaa, jurm karna, irtekaab karne waala, kisi fe'l ka karne waala, khatakaar [RKT]

Allah Ta'ala ke asma-o-sifaat ke masle ke baare mein bohut se mabaahis hain, jinhe'n aqaaed ki mufassal kitabo'n mein mulaahaza kiya jaa sakta hai.

Taaleeq-az-Mutarjim:

Saheeh Bukhari: Kitab ut Daawaat: Baab "مائة اسم غير واحدة" H6410 mein

## Masaael:

- ① Is baab mein Allah Ta'ala ke liye asma ke isbaat ka zikr hai.
- ② Nez maaloom hua ke Allah Ta'ala ke sab naam acche hain.
- ③ Aayat-e-karima mein asma-e-husna ke zariye se Allah Ta'ala ko pukaarne aur dua karne ka hukm diya gaya hai.
- ④ Aayat-e-mubaaraka mein ye hukm bhi hai ke jo juhala aur mulhideen, Allah Ta'ala ke asma ya sifaat ka inkaar kare'n unse alag-thalag aur door rehna chaahiye aur un se muaaraza<sup>309</sup> nahi karna chaahiye.
- ⑤ Ibne Abbas رضي الله عنه aur Amash رضي الله عنه ke aqwaal se ilhaad fil-asma ki tafseer bhi waazeh hui.
- ⑥ Nez is tafseel se pataa chala ke Allah Ta'ala ke asma mein ilhaad karne waalo'n ke baare mein sakht waheed hai.

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Abu Huraira رضي الله عنه se riwayat hai ke Allah Ta'ala ke ninaanwe (99) naam hain. Jo unhe'n yaad kar lega wo jannat mein jaaega. Nez, Allah witr (ek) hai aur wo witr (taaq adad) ko pasand karta hai. Jaame Tirmizi ki ek (1) riwayat mein Allah Ta'ala ke ninaanwe (99) asma-e-husna bayaan hue hain. (Jaame Tirmizi: Kita bud Daawaat: H3507)

<sup>309</sup> T: (مُعَارَظَةٌ) Jhagda, eteraaz, muqaabla [RKT]

## Baab 51: Assalaamu a'lallaah (السلام على الله) Kehne Ki Mumaaniat

Abdullah bin Masood رضي الله عنه kehte hain ke: Jab ham namaz mein Nabi ﷺ ke saath hote to ham:

Allah Ta'ala par uske bando'n ki taraf se salam ho, Falaa'n-falaa'n shakhs par bhi salaam ho".  
Kehte.

الْسَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ. السَّلَامُ عَلَى فُلَانٍ  
وَفُلَانٍ.

(Bukhari: H831, 835, 1202, 6230; Muslim: H402)

Is par Nabi ﷺ ne farmaya:

"السَّلَامُ عَلَى اللَّهِ" na kaha karo, kyunke Allah to khud "السَّلَامُ" (salaamati ataa karne waala) hai.

لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ.

(Saheeh Bukhari: Al Azaan: H831, 835, 1202, 6230; Saheeh Muslim: As Salah: H402)

### Masaael:

- ① Is tafseel se salaam ki tafseer hui.
- ② Ye kalma musalmano ka aapas mein ek (1) doosre ke liye tohfa hai.
- ③ "السَّلَامُ عَلَى اللَّهِ" kehna Allah Ta'ala ke shayaan-e-shaan nahi.
- ④ Aur "السَّلَامُ عَلَى اللَّهِ" kehne ke mumaaniat ki illat bhi waazeh hui ke Allah Ta'ala to khud "السَّلَامُ" yaane salaamati bakhshne waala hai. Usey salaamati ki dua ki koi zaroorat nahi.
- ⑤ Nabi-e-Kareem ﷺ ne ummat ko "السَّلَامُ عَلَى اللَّهِ" ki bajaaye "التَّحِيَّاتُ لِلَّهِ" ke alfaaz ke saath Allah Ta'ala ki janaab mein tahiyya-e-taazeem-o-tehniyat ki taaleem di hai jo Allah Ta'ala ki zaat-e-aqdas ke shayaan-e-shaan hai.

## Baab 52: Ya Allah! Agar Tu Chaahta Hai To Mujhe Bakhsh De<sup>310</sup>

Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Tum Mein Se Koi You'n Dua Na Kare Ke Ya Allah! Agar Tu Chaahta Hai To Mujhe Bakhsh De, Ya Allah! Tu Chaahta Hai To Mujh Par Raham Farma, Balke Allah Ta'ala SE Poore Wusooq Se Sawaal-o-Dua Kare, Kyouнке Koi Allah Ta'ala Ko Majboor Karne Waala Aur Us Par Dabaaو Daalne Waala Nahi.<sup>311</sup>

لَا يَقُلْ أَحَدُكُمْ: اَللّٰهُمَّ اغْفِرْ لِيْ اِنْ شِئْتَ. اَللّٰهُمَّ اَرْحَمْنِيْ اِنْ شِئْتَ. لِيَعْزِمَ الْمَسْأَلَةَ فَاِنَّ اِلٰهَ لَا مُكْرَهَ لَهُ.

(Saheeh Bukhari: Ad-Daawaat: H6339, 7464; Saheeh Muslim: Az-Zikr wad Dua: H2679)

Aur Saheeh Muslim mein hai:

Aur chaahiye ke wo khoob raghbat aur tawajjo ke saath duaae'n kare, kyouнке koi cheez ataa karna Allah Ta'ala ke liye

وَلْيُعْظِمِ الرَّغْبَةَ، فَاِنَّ اِلٰهَ لَا يَتَعَاطَبُهُ شَيْءٌ اَعْطَاهُ.

(Saheeh Muslim: H2679)

<sup>310</sup> Is qism ke alfaaz mein Allah Ta'ala ki maghfirat se be-pqraai aur isteghna ka izhaar hota hai ke qaail ko Allah Ta'ala ki maghfirat aur bakhshish ki zaroorat nahi. Aur wo Allah ke huzoor aajizi-o-inkesaari nahi karna chaahta. Goya wo Allah ka mohtaaj nahi, balke usse mustaghna aur laaparwa hai. Choo'nke ye baat tauheed ke manaafi hai, is liye usse manaa kiya gaya hai.

Tauheed ka taqaaza to ye hai ke insaan apne Rabb ke huzoor apni ehtejaaj ka izhaar karta rahe kyouнке banda ek (1) lamha ke liye bhi usse mustaghni nahi reh sakta. Balke wo har dam uski maghfirat, a'foo-o-karam aur uske fazal ka mohtaaj hai.

<sup>311</sup> Yaane wo jab dua kare aur Allah Ta'ala se maghfirat talab kare to isteghna talab kare to isteghna\*, be-parwaai, aur izhaar-e-takabbur ki bajaae ehtiyaaj aur aajizi zaahir kare.

\* T: (اِسْتِغْنَا) Be-niyaazi, be-parwaai, daulatmandi, ghani hona [RKT]

kuch mushkil nahi.<sup>312</sup>

### Masaael:

- ① Is wazaahat se maaloom hua ke dua mein isteshna ki mumaaniyat hai, yaane you'n nahi kehna chaahiye ke "Ya Allah! Tu chahta hai to mujhe bakhsh de".
- ② Iski illat ye hai ke aisa kehne se insaan ki be-parwaai aur takabbur ka izhaar hota hai.
- ③ Poore wusooq ke saath dua karni chaahiye.
- ④ Aur dua mein raghbat aur dili mailaan bhi bohot ziyaada hona chaahiye.
- ⑤ Iski wajah ye hai ke insaan be-bas aur mohtaj hai, jabke Allah Ta'ala ghani aur saahab-e-qudrat hai. Usey koi majboor nahi kar sakta aur na hi uske liye koi cheez ataa karna kuch mushkil hai.

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<sup>312</sup> Insaan ko chaahiye ke jab bhi Allah Ta'ala se sawaal kare to be-parwaai aur takabbur ka izhaar karne ke bajaaye mohtaaj-o-faqeer ban kar poore azm-o-jazm, aur intehaai ijz-o-inkesaar ke saath sawaal kare. Kyounke ye to insaan ke khud apne yaqeen ki pukhtagi ki alaamat hai. Warna Allah Ta'ala ko to koi bhi majboor bhi nahi kar sakta. Wo ahle jahaa'n se ghani, qahhaar aur behad ghalba-o-qudrat rakhne waala hai aur yehi uske asma-o-sifaat ka taqaaza hai. Uske liye koi cheez ataa karna kuch mushkil nahi.

Yaad rahe! Bimaar-pursi ke mauqa par Nabi ﷺ se jo ye saabit hai ke Aap: "لَا بَأْسَ ظَهَرَ إِنْ شَاءَ اللَّهُ" kaha karte the, to iska matlab hargiz be-yaqeeni nahi tha kyounke ye kalimaat to sire se dua hi nahi balke khabar aur ittela hai ke agar Allah Ta'ala ne chaaha to ye bimaari gunaaho'n se paak kar dene ka zariya hogi. Goya dua mein pukhtagi aur yaqeen ke saath is baat ka koi taalluq hi nahi hai.

## Baab 53: Kisi Ko “Mera Banda” Aur “Meri Bandi” Kehna Manaa Hai<sup>313</sup>

Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Koi shakhs you’n na kahe, apne Rabb ko khana khila, apne Rabb ko wazoo kara, balke you’n kehna chaahiye mera aaqa aur mera maula aur koi you’n na kahe, mera banda aur meri bandi, balke you’n kehna chaahiye mera ghulaam, mera khaadim, meri khaadima.<sup>314</sup>

لَا يَقُلْ أَحَدُكُمْ: أَطْعَمْتُ رَبِّي، وَصَوَّيْتُ رَبِّي، وَلَيَقُلْ: سَيِّدِي وَمَوْلَايَ وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي وَأَمَتِي، وَلَيَقُلْ: فَتَايَ وَفَتَاتِي وَغُلَامِي.

(Saheeh Bukhari: Al Itq: H2552; Saheeh Muslim: Al Alfaaz Minal Adab Wa Ghairiha: H2249)

<sup>313</sup> Choo’nke Allah Ta’ala hi bando’n ka Rabb aur un par tasarruf karne waala hai. Log usey tasleem kare’n ya na kare’n, dar-haqeeqat sab usi ke bande hain. Is liye ghulam aur laundi ko apna banda ya apni bandi kehne se manaa kiya gaya hai. Kyounke is tarah bandage ki nisbat apni taraf ho jaati hai, jo ke Allah Ta’ala ke adab taazeem-e-ruboobiyat ke manaafi hai. Is liye aksar ahle ilm ka qaul hai ke mera banda\* aur meri bandi waghaira alfaaz jaaez nahi. Albatta baaz ahle ilm ne aise alfaaz ko mahez makrooh likha hai.

\* T: Urdu pdf mein typing karte hue “mera banda” (میرا بندہ) ki jagah “mera bandi” (میرا بندی) type ho gaya tha. [RSB]

<sup>314</sup> Is hadees mein jo mumaaniyat bayaan hui hai uske baare mein ahle ilm ka ikhtelaaf hai, ke aaya ye mazkoora kalimaat kehna haraam hain ya makrooh? Kyounke dar-asal in ka taalluq adab se hai. Saheeh baat ye hai ke kisi ko “عَبْدِي” “mera banda”, “أَمَتِي” “meri bandi”, ya “أَطْعَمْتُ رَبِّي” “apne rabb ko khana khila” kehna jaaez nahi. Albatta lafz-e-Rabb ki nisbat-o-izaafat, be-jaan cheez ki taraf ki jaa sakti hai. Jaise “رَبُّ الدَّارِ” “ghar ka maalik” hai. Kyounke us istemaal mein uboodiyat ka tasawwur hi nahi hai.

Is hadees mein ye bhi bayaan hua hai ke aaqa ko “syed” aur “maula” kehna chaahiye. Kyounke izaafat aur nisbat ke saath lafz-e-“syed” kisi insaan ke liye bola jaa sakta hai. Lafz-e-“السيد” “as-Syed” Allah Ta’ala ka

## Masaael:

- ① Is bahes se saabit hua ke ghulam aur laundi ko “عَبْدِي” aur “أَمِّي” (mera banda aur meri bandi) kehna manaa hai.
- ② Aur koi ghulam apne aaqa ko “رَبِّي” “*mera rabb*” na kahe, aur na kisi ghulam se you’n kaha jaae. “أَطِيعُ رَبِّيكَ” ke “*apne rabb ko khana khilaaao*”.
- ③ Nez is hadees mein aaqa aur maalik ko taaleem di gai hai ke wo apne ghulam aur laundi ke liye “عَبْدِي” aur “أَمِّي” (mera banda, meri bandi) ki bajaaye “فَتَايَ”, “فَتَايَ” aur “غُلَامِي” ke lafaaz istemaal kare.
- ④ Aur ghualm ko taaleem di gai ke wo apne aaqa ko “سَيِّدِي” aur “مَوْلَايَ” ke alfaaz se pukaare.
- ⑤ In hidayaat se asal maqsood ye hai ke insaan ka aqeeda-e-tauheed mukammal taur par pukhta ho, yaha’n tak ke alfaaz ke istemaal mein bhi tauheed ke taqaazo’n ko madd-e-nazar rakhte hue intehaai hazm-o-ehtiyaat malhooz rakhi jaae.

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naam bhi hai aur makhlooq ke liye bhi bola jaata hai, lekin dono ke mafhoom mein bohot ziyaada farq hai. Allah Ta’ala ke liye iska mafhoom wohi hoga jo uske shayaan-e-shaan hai aur makhlooq ke liye wo jo uski qudrat-o-taaqat ke mutaabiq hai. Isi tarah lafz-e-“*maula*” ke bhi kai maane hain. Aur lafz-e-“*as-Syed*” ki tarah lafz-e-“*maula*” bhi Allah Ta’ala ka naam hai. Aur ye lafz kisi insaan ke liye bhi bola jaa sakta hai. Lekin Allah Ta’ala ke liye bole jaane mein aur makhlooq ke liye bole jane mein bohot farq hai. Makhlooq ke liye uska istemaal, mehdood, aur uski qudrat aur muqaam ke lehaaz se hoga aur Allah Ta’ala ke liye uska mafhoom uski azeem baadshaahat aur sultanat ke mutaabiq hoga.



## Baab 54: Allah Ta'ala Ke Naam Par Sawaal Karne Waale Ko Khaali Haath Na Lautaaya Jaae<sup>315</sup>

Abdullah bin Umar رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jo shakhs Allah ke naam par sawaal kare, usey (kuch na kuch) do. Aur jo shakhs Allah ka waasta de kar panaah talab kare usey panaah do. Aur jo shakhs tumhe'n daawat de, uski daawat qubool karo, aur jo shakhs tumhare saath neki aur husn-e-sulook kare, tum bhi usey uska badla do. Agar tum badla na de sako to uske haq mein is qadr dua karo ke tumhe'n yaqeen ho jaae ke tum ne uska badla chuka

مَنْ سَأَلَ بِاللهِ فَأَعْطُوهُ، وَمَنْ اسْتَعَاذَ بِاللهِ فَأَعِيذُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوهُ لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَفَّيْتُمُوهُ.

(Sunan Abu Dawood: az-Zakat: H1672;  
Sunan Nasai: az-Zakat: H2568)

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<sup>315</sup> Jab koi saail Allah Ta'ala ka naam le kar aur uska waasta de kar sawaal kare, ya koi cheez maange to Allah Ta'ala ki taazeem ke pesh-e-nazar aise saail ko khaali haath lautaana nahi chaahiye. Shaikh-ul-Islam Imam Ibne Taimiya رحمته الله aur bohut se mohaqqiqeen ahle ilm ka qaul hai ke jab koi shakhs Allah Ta'ala ka naam le kar aur uska waasta de kar kisi ek (1) muaiyyan\* insaan ke saamne haath phailaae aur wo insaan uski zaroorat poori karne par qaadir ho to usey khaali haath waapas karna haraam hai. Albatta agar wo kisi shakhs ko mutaiyyan\*\* kiye baghair you'n hi umoomi sadaa lagaae to uski zaroorat poori karna mahez mustahab hai, zaroori nahi. Aur agar ye maaloom ho ke ye saail jhoot bolta hai to aisi soorat mein jabke wo Allah Ta'ala ke naam par sawaal kare to uski haajat poori karna mahez mubaah hai aur waajib hai na mustahab.

\* T: (مُعَيَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [RKT]

\*\* T: (مُتَعَيَّن) Muqarrar, yaqeeni, tae-shuda [RKT]

diya hai.<sup>316</sup>

#### Masaael:

- ① Is hadees se maaloome hua ke jab koi shakhs Allah Ta'ala ka waasta de kar panaah talab kare to usey panaah di jaae.
- ② Aur jo shakhs Allah Ta'ala ke naam par sawaal kare usey bhi kuch na kuch dena chaahiye.
- ③ Aur daawat dene waale ki daawat zaroor qubool karni chaahiye.
- ④ Nez, jo shakhs husn-e-sulook kare, usey uska badla bhi dena chaahiye.
- ⑤ Aur jo shakhs ehseen ka badla na de sakta ho, usey chaahiye ke wo apne mohsin ke haq mein dua hi kar de.
- ⑥ Aur dua bhi is qadr kare ke usey yaqeen ho jaae ke ab badla chukaaya jaa chuka hai.

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<sup>316</sup> Panaah maangne waala choo'nke Allah Ta'ala ki azeem zaat ka naam le kar panaah maangta hai, is liye usey panaah deni chaahiye. Daawat ke baare mein aksar ahle ilm ka mauqif hai ke pesh-e-nazar hadees mein jis daawat ke qubool karne ka hukm hai usse shaadi ki daawat (e walima) muraad hai. Aam daawato'n ko qubool karna zaroori nahi, balke mahez mustahab hai. Nez, hadees-e-mazkoor mein ye hukm bhi hai ke ehseenmand shakhs ko ehsees-e-kamtari ka shikaar hone aur ehseen karne waale ke saamne apni bebasi aur bekasi ka izhaar karne ke bajaae uske ehseen ka poora-poora badla dene ki koshish karni chaahiye. Agar aisa mumkin na ho to uske liye is qadr dua zaroor karni chaahiye ke insaan ko yaqeen ho jaae ke maine uska badla chuka diya hai. Yaqeenan ye taqwa-o-lillahiyat ka aisa buland-tareen muqaam hai jis par ahle ikhlas aur kaamil muwahhideen hi faaiz hote hain. Allah Ta'ala hame'n bhi un mein se kare. Aameen

## Baab 55: Allah Ta'ala Ka Waasta De Kar Sirf Jannat Hi Maangi Jaae<sup>317</sup>

Jabir رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Allah Ta'ala ke chehre ka waasta de kar jannat ke siwa kuch na maanga jaae.

لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ.

(Sunan Abu Dawood: az-Zakat: H1671)

### Masaael:

1. Is hadees se saabit hua ke Allah Ta'ala ka waasta de kar sab se bada aur ahem maqsood-o-matloob (jannat) ke alaawa aur koi cheez na maangi jaae.
2. Nez is hadees mein Allah Ta'ala ke liye “وَجْهِ” (chehra) ka isbaat<sup>318</sup> hai.

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<sup>317</sup> Choo'nke Allah Ta'ala ki zaat intehaai muqaddas, mubaarak aur azeem hai. Uske asma-o-sifaat bhi az-hadd qaabil-e-taazeem hain aur unki taazeem usi tarah karna zaroori hai jis tarah uski shaan ke laayaq hai. Yaane ham un asma-o-sifaat ke asal maane jaan lene ke baad un ki kaifiyat-o-maahiyat\* Allah Azzowajal hi ke supurd karde'n. Aur baghair tashbeeh\*\*, -o-tamseel\*\*\*, aur ta'teel\*\*\*\* ke un par imaan rakhe'n aur uski azmat ka ye taqaaza bhi hai ke uske asma-o-sifaat, uski zaat aur uske mubaarak chehre ka waasta de kar usse jannat jaisi azeem nemat hi maangi jaae aur duniya ki koi bhi haqeer cheez uska waasta de kar na maangi jaae. Goya is baab mein Allah Ta'ala ke asma-o-sifaat ki taazeem karne ki tambeeh ki gai hai.

\* T: (مَابِيئْت) Kisi amr ya shae ki haqiqat, haqiqat-e-haal, asliyat, asal kaifiyat, khusoosiyat [RKT]

\*\* T: (تَشْبِيْه) Maanind hona, misl hona, kisi cheez ko doosri cheez jaisa bataana (jaise hont ko phoon ki pankhudi jaisa kehna) [RKT]

\*\*\* T: (تَمْثِيْل) Misaal, tashbeeh [RKT]

\*\*\*\* T: (تَعْطِيْل) Allah ki sifaat se inkaar karne ka aqeeda, is aqeede ko maanne waalo'n ko ko muattila kaha jaata hai [RKT]

<sup>318</sup> T: (اِثْبَات) Suboot, daleel [RKT]

## Baab 56: Kisi Pareshani Ya Haadse Ke Baad “Agar” Aur “Kaash” Waghaira Alfaaz Ke Saath Izhaar-e-Hasrat Karna Manaa Hai<sup>319</sup>

Allah Ta’ala ka irshad hai:

Ye Log (munaafiq) Kehte Hain,  
Agar Hamare Bas Mein Kuch  
Hota To Ham Yaha’n Qatl Na  
Hote.

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَهُنَا.

(Surah Aale Imran 3: 154)

Nez, irshad hai:

Ye (munaafiq) Wo Log Hain Jo  
Khud To (gharo’n mein) Baithe  
Rahe Aur Apne (un) Bhaiyo’n Ki  
Nisbat (jinho’n ne apni jaane’n  
Allah Ta’ala ki raah mein fida kar  
dee’n) Kehne Lagey Ke Agar Wo  
Hamari Baat Maan Lete To  
Maare Na Jaate.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا  
قَتَلُوا.

(Surah Aale Imran 3: 168)

Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Us cheez ki hirs kar jo tere liye  
mufeed ho aur sirf Allah Ta’ala se  
madad maang, aur aajiz-o-kaahil  
ho kar na baitha reh, aur agar

إِحْرَضَ عَلَى مَا يَنْفَعُكَ، وَاسْتَعْنَى بِاللَّهِ، وَلَا  
تَعْجِزَنَّ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ

<sup>319</sup> Baaz log laa-ilmi ya kam-ilmi ki binaa par laa-shaoori taur par taqdeer ke shaaki\* hote hain. Jab koi naagawaar waaqia ya haadsa pesh aajaaye to kehne lagte hain: Agar ham you’n kar lete to you’n ho jaata. Agar ham falaa’n tadbeer ikhteyaar kar lete to is nuqsan aur pareshani se bach jaate, halaa’nke jo kuch pesh aachuka hai Allah ko wohi manzoor tha. Is liye kisi pesh-aamada waaqia ya pareshani ke baad agar-magar ki baate’n nahi karni chaahiye’n aur Allah Ta’ala ke faislo’n par dil-o-jaan se raazi rehna chaahiye. Agar-magar ki baate’n karna haraam aur nifaaq ki alaamat hai.

\* T: (شاكى) Shak karne waala, shikaayat karne waala [RKT]

tujhe koi pareshani laahaq ho to you'n na keh, agar main ye kar leta to you'n ho jaata. Balke you'n keh ye Allah Ta'ala ka faisla hai, usne jo chaaha so kiya. Is liye ke "agar" kehna shaitaani amal-dakhal ka sabab banta hai.<sup>320</sup>

لَكَانَ كَذًا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ  
فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ.

(Saheeh Muslim: Al Qadr: H2664; Musnad Ahmad: V2 P366, 370)

### Masaael:

- ① Is baab mein Surah aale Imran ki mundarja-baala do (2) aayaat (154 aur 168) ki tafseer hai. Jin mein "agar" kehne waale munafiqeen ka tazkira hai.
- ② Nez, maaloom hua ke nuqsan hone par agar-magar kehna manaa hai.
- ③ Aur iski wajah ye hai ke "agar" kehne se shaitaani amal-dakhal ka darwaza khulta hai.
- ④ Nez, is mazkoora hadees mein acchi guftagu ki rehnumaai ki gai hai.
- ⑤ Aur mufeed cheez ke husool ki targheeb aur us silsile mein Allah Ta'ala se madad maangne ki talqeen bhi ki gai hai.
- ⑥ Nez, is hadees mein aajiz, kaahil, aur sust ho kar baithe rehne ki mumaaniyat bhi hai.

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<sup>320</sup> Kisi guzishta kaam ke baare mein izhaar-e-hasrat-o-afsos ke liye "agar" aur "kaash" jaise alfaaz istemaal akrna haraam hai. Albatta zamana-e-mustaqbil mein hone waale khair-o-bhalaai ke kisi kaam ke liye, rahmat-e-ilaahi ki ummeed rakhte hue, "agar" ka lafz bolna jaaez hai aur agar mustaqbil mein hone waale kisi kaam par apne takabbur-o-ghuroor ka izhaar karte hue "agar" ka lafz kaha jaae to hargiz jaaez nahi. Ye to goya taqdeer-e-Ilaahi ko challenge hai.

## Baab 57: Hawa Aur Aandhi Ko Gaali Dene Aur Bura-bhala Kehne Ki Mumaaniat<sup>321</sup>

Ubai bin Kaab رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Hawa ko gaali na do, jab tum naa-pasandida (hawaa) dekho to ye dua padho”:

Aye Allah! Ham tujh se is hawaa aur jo us mein hai aur jis ka usey hukm diya gaya hai. Uski behtari aur bhalaai ka sawaal karte hain aur (aye Allah!) ham us hawa ke shar aur jo uske andar shar hai aur jis shark a usey hukm diya gaya hai, usse teri panaah maangte hain.<sup>322</sup>

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيحِ وَخَيْرِ مَا فِيْهَا وَخَيْرِ مَا اُمِرْتُ بِهِ، وَنَعُوْذُ بِكَ مِنْ شَرِّ هٰذِهِ الرِّيحِ وَشَرِّ مَا فِيْهَا وَشَرِّ مَا اُمِرْتُ بِهِ.  
(Jaame Tirmizi: Al Fitan: H2252)

### Masaael:

- ① Is hadees se maaloom hua ke hawa ko gaali dena ya bura bhala kehna manaa hai.
- ② Is mein ye taaleem di gai hai ke jab insaan ko koi naa-pasandida aur naa-khush-gawaar cheez nazar aae to mufeed cheez ki dua karni chaahiye.
- ③ Aur ye bhi maaloom hua ke hawa az-khud nahi chalti, balke ye Allah Ta’ala ke hukm se chalti hai aur usi ki paaband hai.
- ④ Nez hawa ko kabhi bhalaai ka aur kabhi nuqsan ka hukm bhi hota hai.

<sup>321</sup> Hawa Aur aandhi ko gaali dena ya bura bhala kehna, zamane ko bura-bhala kehne ki maanind hai jo ke Allah Ta’ala ko eeza pohonchane ke mutaraadif hai, kyonke hawaae’n aur aandhiyaa’n usi ke hukm se chalti hain. Albatta you’n kehne mein koi harj nahi ke hawa tez hai, hawa thandi hai, hawa garam hai waghaira.

<sup>322</sup> Ye hadees daleel hai ke hawaa’o’n par tasarruf Allah Ta’ala ka hai aur ye usi ke hukm ki taabe hain. Wo unhe’n jaise aur jidhar chaahe chalaata hai aur jidhar chaahe mod deta hai. Isi liye Rasool Allah ﷺ ne taaleem di ke jab naa-pasand hua (aandhi) dekho to ye dua (mazkoora baala) padha karo.

## Baab 58: Allah Ta'ala Ke Faislo'n Ke Mutaalliq Badd-gumaani Karne Ki Mumaaniat<sup>323</sup>

Irshad-e-Ilaahi hai:

Ye (munafiqeen) Allah Ke Baare Mein (aiyyaam e) Jaahiliyyat Ke Se Naahaq Gumaan Karte Hain, Kehte Hain Ke (is amr mein) Hame'n Bhi Kuch Ikhteyar Hai? Aap Farma De'n Ke (un umoor mein kisi ka kuch hissa nahi) Saare Ikhteyaraat Allah Ke Qabza Mein Hain. Ye Log Apne Dilo'n Mein (bohot si baate'n) Makhfi Rakhte Hain Jo Aap Par Zaahir Nahi Karte, Kehte Hain Ke Agar Hamare Bas Mein Hota To Ham Yaha'n Maare Na Jaate. Aap Unse Keh De'n Ke Agar Tum Apne Gharo'n Mein Bhi Hote To Jin Ki Maut Likhi Thi, Wo Zaroor Apni Qatal-gaaho'n Ki Taraf Nikal Aate Aur (ye saara maajra) Is Liye (pesh aaya) Ke Allah Tumhare Seeno'n Ki Baat Ko Aazmaae Aur

يُظُنُّونَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلّٰهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُبَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ .

(Surah Aale Imran 3: 154)

<sup>323</sup> Ruuobiyat aur Asma-o-Sifaat mein Allah Ta'ala ki ye bhi azmat hai ke wo koi kaam, hikmat-e-baalegha ke baghair nahi karta. Is liye waajib hai ke Allah Ta'ala ke baar mein main accha gumaan rakha jaae. Uski kamaal-e-hikmat, rahmat aur adl ka ye bhi taqaaza hai ke kuffaar ki maanind uske baare mein koi badd-gumaani na ki jaae. Ye tauheed ke manaafi hai. Shirk karne ke saath-saath kuffaar ye bhi samajhte hain ke Allah Ta'ala ke afaal durust nahi. Un ke is aqeeda mein Allah Ta'ala ki hikmat aur taqdeer ka inkaar hai. Kuffaar ke un aqaaed ko bayaan karke Allah Ta'ala ne unki tardeed ki hai.

Tumhare Dilo'n Mein Jo Kuch Hai, Usey Khaalis Kar De Aur Nikhaar De. Yaqeenan Allah Dilo'n Ka Haal Khoob Jaanta Hai.

Nez farmaya:

Jo Log Allah Ke Baare Mein Bure Gumaan Rakhte Hain, Buraai Ka Wabaal Unhi Par Padega.

الظَّالِّمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ.  
(Surah al-Fath 48: 6)

Imam Ibnul Qaiyyim رحمه الله awwal-uz-zikr aayat ke baare mein farmate hain ke is aayat mein logo'n ke jis jahilaana naa-haq gumaan ka zikr hai, wo ye hai ke wo log gumaan karne lagey the ke Allah Subhanahu wa Ta'ala apne Rasool ki madad nahi karega aur uski daawat aur mission jald hi khatam ho jaaega. Aur uski ek (1) tafseer ye bhi hai ke wo gumaan karne lagey the ke musalmano par jo musibat aai hai, wo Allah Ta'ala ki taqdeer aur hikmat se nahi thi. Goya wo log Allah Ta'ala ki hikmat, taqdeer aur Rasool Allah ﷺ ki kaamyabi ka inkaar karne aur samajhne lagey the ke ye deen baaqi adiyaan par ghaalib nahi aaega.

Munafiqeen aur mushrikeen ka yehi wo ghalat gumaan hai jis ka zikr Surah al-Fath ki aayat mein huwa hai.

Jo Log Allah Ke Baare Mein Bure Gumaan Rakhte Hain, Buraai Ka Wabaal Unhi Par Padega.

الظَّالِّمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ.  
(Surah al-Fath 48: 6)

Kyounke aisa gumaan Allah Ta'ala ki shaan, martaba, iski hikmat, taareef-o-buzurgi aur sacche waada ke khlaaf hai. Pas jo shakhs samajhe ke Allah Ta'ala baatil ko haq par hamesha ghalib rakhega aur uske nateeje mein haq mit jaaega. Ya jo shakhs ye samjhe ke falaa'n faisla Allah Ta'ala ki qaza-o-qadr se nahi hua, ya jo insaan se samjhe ke Allah Ta'ala ki taqdeer, hikmat-e-taamma par mabni aur qaabil-e-taareef nahi, balke ye mahez mashiyyat hai to aisa aqeeda rakhne aur aisi baate'n karne waale kaafi hain. Unke liye jahannum ka azaab hai. Bohot se log apne aur doosro'n se mutaalliqa kaamo'n mein Allah



Ta'ala ke baare mein soo-e-zann<sup>324</sup> rakhte hain. Is badd-gumaani se wohi log mehfooz rehte hain jo Allah Ta'ala ki zaat, uske asma-o-sifaat aur uski hikmat-o-taareef ke asbaab ko pehchaante hain. Pas jo aqalmand shakhs apni bhalaai chaahta hai usey chaahiye ke mazkoora-baala umoor ka khayaal rakhe aur Allah Ta'ala ke huzoor apni badd-gumaani aur badd-zani ki maazarat pesh karke tauba-o-istighfaar kare.

Agar aap ghaur kare'n to pataa chalega ke aksar log taqdeer ke shaaki aur raah-e-etedaal se hatey hue hain. Wo taqdeer ka shikwa karte nazar aate hain ke falaa'n kaam you'n hona chaahiye tha aur falaa'n you'n. Kisi shakhs mein ye naqs thoda hai aur kisi mein ziyaada. Aap bhi apna jaaeza le'n ke aap ki kya soorat-e-haal hai? Kya aap aisi badd-gumaani se bache hue hain?

Agar aap usse bache hue hain to aap ek (1) bohut badi musibat se najaat paa chuke hain.

Wa-garna<sup>325</sup> main nahi samajhta ke aap ke liye koi raah-e-najaat ho.<sup>326</sup>

فَإِنْ تَنْجُ مِنْهَا تَنْجُ مِنْ ذِي عَظِيمَةٍ وَإِلَّا فَإِنِّي لَا  
إِحَالَكَ نَاجِيًا.  
(Surah)

<sup>324</sup> T: (سُوءِ ظَنٍّ) Baddgumaani, badd-zani [RKT]

<sup>325</sup> T: (وَوَغَرَنَهُ) Warna, aur agar nahi to [RKT]

<sup>326</sup> Iski asal wajah ye hai ke log aam taur par Allah Ta'ala ke muqaam-o-martaba se waaqif hi nahi aur bohut se log aisi badd-gumaani se ba-zaahir mehfooz hote hain. Magar makhfi taur par un ke dilo'n mein bhi badd-gumaani aur badd-aeedgi paai jaati hai. Is liye zaroori hai ke momin apne dil ko Allah ke baare mein har qism ki badd-gumaani se saaf rakhe aur Allah Ta'ala ke asma-o-sifaat aur kaaenaat mein un ke asaraat par ghaur-o-fikr karta rahe, taake uske dil mein Allah Ta'ala ke baare mein ye aqeeda raasikh hai ke Allah Ta'ala ki zaat, haq hai aur uska har fe'l aur faisla bar-haq hai, agarche badi se badi museebat hi kyou'n na aapohonche.

## Masaael

- ① Is baab se Surah Aale Imran ki aayat 154 ki tafseer hui, jis mein Allah Ta'ala ke baare mein badd-gumaani rakhne waalo'n ka tazkira hai.
- ② Surah al-Fath ki aayat 6 ki tafseer bhi maaloom hui ke jo log Allah Ta'ala ke baare mein badd-gumaani rakhte hain, uska wabaal unhi par padega.
- ③ Badd-gumaani ki soorate'n beshumaar hain.
- ④ Allah Ta'ala ke baare mein badd-gumaani se wohi mehfooz reh sakta hai jo uske asma-o-sifaat ki haqeeqat pehchaanne aur jaanne ke saath-saath maarafat-e-nafs se bhi behramand ho.

## Baab 59: Munkireen-e-Taqdeer Ka Bayaan<sup>327</sup>

Abdullah bin Umar رضي الله عنه ne farmaya: “Us zaat ki qasam jis ke haath mein Abdullah bin Umar ki jaan hai! Agar kisi ke paas uhud pahaad ke baraabar bhi sona ho aur wo usey Allah ki raah mein kharch kar de. To uska ye amal Allah ke yaha’n us waqt tak qubool na hoga, jab tak ke wo taqdeer par imaan na laae, phir unho’n ne apni us baat par bataur-e-daleel, Nabi ﷺ ka ye irshad pesh kiya”:

Imaan ye hai ke tu Allah Ta’ala, اَلْاِيْمَانُ اَنْ تُؤْمِنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
uske farishto’n, uski kitaabo’n, وَالْيَوْمِ الْآخِرِ . وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ .  
uske rasoolo’n, qiyaamat ke din  
aur taqdeer ki bhalaai aur buraai  
par imaan laae. (Saheeh Muslim: Al Imaan: H8)

Ubaadah bin Saamit رضي الله عنه ne apne bete se farmaya: “Beta! Tu us waqt tak lazzat-e-imaan se lutf-andoz nahi ho sakta, jab tak ye yaqeen na kar le ke jo (takleef) tujhe pohonchne waali hai wo tujh se kabhi tal nahi sakti

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<sup>327</sup> Taqdeer: Taqdeer ka matlab ye hai ke Allah Ta’ala ko har cheez ke mutaalliq pehle se mukammal ilm hai, usne wo sab kuch apne yahaa’n “lau-e-mahfooz” mein likh rakha hai aur har amr mein uski mashiyyat hi kaargar hoti hai. Wohi har cheez ka aur har cheez ke tamaam ausaaf ka Khaliq hai, hatta ke wohi apne bando’n ke afaal ka Khaliq bhi hai.

Jaisa ke usne farmaya:

Allah Ta’ala Har Shae Ka Khaliq  
Hai.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ..

(Surah ar-Raad: 16)

Yaane bando’n ka bhi aur unke afaal ka bhi.

Jab tak taqdeer par imaan ka zabaan se iqraar aur usey dili taur par tasleem na kiya jaae, is waqt tak taqdeer par imaan mukammal nahi ho sakta.

Allah Ta’ala ke ilm aur lau-e-mahfooz mein uski tehreer ka inkaar karna kufr hai. Taqdeer ki baaz soorate’n aisi hain jin ka inkaar kufr se kam darje ka hai aur ashiya ke mutaalliq Allah Ta’ala ki mashiyyat aur uski takhleeq ka inkaar bidat aur tauheed ke manaafi hai.

aur jo nhi pohonchni, wo kabhi tum tak pohonch nahi sakti". Maine Rasool Allah ﷺ ko ye farmate hue suna:

Allah Ta'ala ne sab se pehle qalam ko paida farmaya aur usey likhne ka hukm diya. Us ne kaha: Aye mere Rabb! Kya likhu'n? Allah ne farmaya: Qiyaamat tak aane waali har cheez ki taqdeer likh de.

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ.  
فَقَالَ: رَبِّ! وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ.

Beta! Maine Rasool Allah ﷺ ko ye farmate suna:

Jo shakhs is aqeede ke alaawa kisi doosre aqeede par mara, wo meri ummat se nahi.

مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي..

(Sunan Abu Dawood: As Sunnah: H4700)

Aur Musnad Ahmad ki ek (1) riwayat mein hai:

Allah Ta'ala ne sab se pehle qalam ko paida farmaya aur usey likhne ka hukm diya, chunache usne usi waqt qiyaamat tak hone waali har baat likh di.

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، فَجَزَيْتَنِي فِي تِلْكَ السَّاعَةِ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ..

(Musnad Ahmad: V5 P317)

Aur Ibne Wahb (ابن وهب) ki ek (1) riwayat mein hai, Rasool Allah ﷺ ne farmaya:

Jo shakhs taqdeer ki bhalaai aur buraai par imaan na rakhe, Allah usey dozakh mein jalaaga.

فَمَنْ لَمْ يُؤْمِنْ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ أَحْرَقَهُ اللَّهُ بِالنَّارِ.

(Akhrajahu Ibne Wahb Fee" Al-Qadr" 26# :"  
Kitab us Sunnah Ibne Abi Aasim: H111; Ash-Shareeah-"الشريعة" fil-Aajiri: 186)

Ibne ad-Delmi se riwayat hai, kehte hain ke main Ubai bin Kaab رضي الله عنه ki khidmat mein haazir hua aur main kaha: Mere dil mein taqdeer ke baare mein kuch shubhaat hain. Aap koi hadees bayaan farmaaen, taake Allah Ta'ala mere dil se in shubhaat ko khatam kar de.

Ubai bin Kaab رضي الله عنه ne farmaya:

Agar tum uhud pahaad ke لَوْ أَنْفَقْتُ مِثْلَ أَحَدِ ذَهَبًا مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى

baraabar bhi sona kharch kar do to tumhara ye amal us waqt tak qubool na hoga jab tak ke tum taqdeer par imaan na laao aur saath ye yaqeen na rakho ke jo takleef tumhe'n pohonchne waali hai, wo tum se tal nahi sakti, aur jo museebat aane waali nahi wo kabhi tum tak pohonch nahi sakti. Agar tumhara aqeeda uske khilaaf hua aur tum usi tarah mar gae to tum jahannamiyo'n mein se hoge.

تُؤْمِنَ بِالْقَدَرِ، وَتَعْلَمَ مَا أَصَابَكَ لَمْ يَكُنْ  
لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَوْ  
مُتَّ عَلَى غَيْرِ هَذَا لَكُنْتَ مِنْ أَهْلِ النَّارِ..

(Sunan Abu Dawood: As Sunnah: H4699;  
Musnad Ahmad: V5 P182, 185, 189)

Ibne Delmi kehte hain: "Main iske baad Abdullah bin Masood, Huzaifa bin Yamaan, aur Zaid bin Saabit رضي الله عنه ke paas gaya (aur unko apne shubhaat se aagaah kiya) to unho'n ne bhi Nabi ﷺ ki yehi hadees sunaai".

### Masaael:

- ① Is tafseel se saabit hua ke taqdeer par imaan laana farz hai.
- ② Taqdeer par imaan laane ki soorat aur kaifiyat bhi waazeh hui.
- ③ Taqdeer par imaan na laane waale ke tamaam aamaal barbaad ho jaate hain.
- ④ Taqdeer par imaan laane ke baghair lazzat-e-imaan se lutf-andoz nahi hua jaa sakta.
- ⑤ Allah Ta'ala ne sab se pehle qalam ko paida kiya.
- ⑥ To qalam ne Allah Ta'ala ke hukm se usi waqt qiyaamat tak hone waale tamaam umoor likh daale.
- ⑦ Taqdeer par imaan na laane waalo'n se Rasool Allah ﷺ ne bezaari aur laa-taalluqi ka izhaar farmaya hai.
- ⑧ Nez salaf-o-saaleheen shubhaat paida hone ki soorat mein ahle ilm ki khidmat mein haazir ho kar apni tashaffi kiya karte the.
- ⑨ Sahaba Ikraam ؓ ne is (Ibne ad-Delmi) ke shubhaat ke izaala ke liye jawaab diya aur apne dalaael ko baraah-e-raast Rasool Allah ﷺ ki taraf mansoob kiya.

Allah Ta'ala ka irshad hai:

Allah Ta'ala farmata hai: Usse Bada Zaalim Kaun Hoga Jo Meri Takhleeq Jaisi Takhleeq Karne Ki Koshish Karta Hai. Aise Log Ek (1)

Zarra, Ek (1) Daana, Ya Ek (1) Jau Hi Bana Kar Dikhlata hai.<sup>329</sup>

قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي فَلا يَخْلُقُوا ذَرَّةً. أَوْ لِيَخْلُقُوا حَبَّةً. أَوْ لِيَخْلُقُوا شَعِيرَةً.

(Saheeh Bukhari: Al Libaas: H5953 7559; Saheeh Muslim: Al Libaas: H2111)

Syeda Ayesha Siddiqah رضي الله عنها se riwayat hai, Rasool Allah ﷺ ne farmaya:

Qiyamat ke din sab se sakht azaab un logo'n ko hoga jo (cheezo'n ko banaane aur paida karne mein) Allah Ta'ala ki takhleeq ki mushaabahat karte

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ.

(Saheeh Bukhari: Al Libaas: H5954; Saheeh Muslim: Al Libaas: H2107)

<sup>328</sup> Haath se kisi cheez ki asal soorat jaisi shakal banaane waale ko musawwir (painter) ya akkaas (photographer) aur is pasha ko musawwiri (painting) ya akkaasi (photography) kehte hain. Kisi jaandaar ki tasweer banaana do (2) wajah se haraam hai.

<sup>329</sup> Tasweer-saazi aur tasweer-kashi ka amal goya is baat ka izhaar hota hai ke musawwir, Allah Ta'ala ki takhleeq jaisi takhleeq karna chahta hai, jabke dar-haqeeqat, Allah Ta'ala ki takhleeq jaisi takhleeq koi kar hi nahi sakta. Yehi wajah hai ke musawwir ka ye amal apne aap ko Allah Ta'ala ke mushaaba banaane ke mutaraadif hai. Isi liye wo makhloq mein sab se bada zaalim hai.

Tasweer-kashi (photography) aur tasweer-saazi karne waalo'n ko un ki bebasi aur Bekasi ka ehssaas aur shaoor dilaane ke liye Allah Ta'ala unhe'n challenge kar raha hai ke ye log agar meri takhleeq jaisi takhleeq karne ki koshish mein hain to phir zara ek (1) zarra, ek (1) daana, ya ek (1) jau to bana kar dikhlata, taake unhe'n apni qudrat-o-ikhteyar ka andaaza ho sake.

hain.<sup>330</sup>

Abdullah bin Abbas رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna:

Har musawwir jahannum mein jaaega. Uski banaai hui har tasweer ke badle mein ek (1) jaan banaai jaaegi jiske zariye se us (musawwir) ko jahannum mein azaab diya jaaega.<sup>331</sup>

كُلُّ مَصُورٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا  
نَفْسٌ يُعَذَّبُ بِهَا فِي جَهَنَّمَ.

(Saheeh Bukhari: Al Buyoo: H2225, 5963,  
7042; Saheeh Muslim: Al Libaas: H2110)

Ibne Abbas رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Jis ne duniya mein koi tasweer banaai, usey qiyaamat ke din us tasweer mein rooh phoonkne ka hukm diya jaaega, magar wo us mein rooh hargiz na phoonk sakega.<sup>332</sup>

مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كَيْفَ أَنْ يُنْفَخَ فِيهَا  
الرُّوحُ، وَلَيْسَ بِنَافِخٍ.

(Saheeh Bukhari: Al Libaas: H5963; Saheeh  
Muslim: Al Libaas: H2110)

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<sup>330</sup> Tasweer aur mujassama-saazi mein Allah Ta'ala ki takhleeq ke saath mushaabahat ki ek (1) soorat to ye hai ke musawwir ya mujassama-saaz is iraada se koi buth, mujassama, ya tasweer banaae ke log uski pooja kare'n. Aisa karna kufr hai. Doosri soorat ye hai ke musawwir koi tasweer banaae aur ye samjhe ke meri banaai hui falaa'n cheez ki tasweer Allah Ta'ala ki banaai hui cheez se ziyaada bhetar aur khoobsoorat hai. Ye bhi kufr hai. In dono soorato'n ke siwa baaqi soorato'n mein haath se tasweer ya mujassamam banaana aisa kufr to nahi jisse insaan daaera-e-islam se khaarj ho jaae, albatta kabira gunaaah zaroor hai. Aisa karne waale par laanat aur usey jahannum ki waeed hai.

<sup>331</sup> Is hadees se ye ishaara milta hai ke jin ahadees mein tasaweer banaane par waeed aai hai, un se jaandaar aur zee-rooh\* ki tasweer banaana muraad hai.

\* T: (ذِي رُوح) Jaandaar [RKT]

<sup>332</sup> Rooh phoonkna Allah Ta'ala ka kaam hai. Koi insaan na to rooh bana



Abul Haiyyaaj Asadi kehte hain, Ali عليه السلام ne mujh se farmaya:

Kya main tumhe'n us kaam par na bheju'n jis par Rasool Allah ﷺ ne mujhe bheja tha. Wo ye ke tum kisi tasweer ko mitaae baghair aur kisi buland qabar ko zameen ke baraabar kiye baghair na chodna.<sup>333</sup>

أَلَا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ لَا تَدْعَ صُورَةً إِلَّا طَمَسْتَهَا، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ.

(Saheeh Muslim: Al Janaaez: H969)

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sakta hai aur na kisi mein rooh daal sakta hai.

<sup>333</sup> Choo'nke tasweer shirk ke asbaab mein se ek (1) sabab hai, is liye in ahadees mein is par ziyaada zor diya gaya hai. Pesh-e-nazar hadees mein Rasool Allah ﷺ ne buland qabr aur tasweer ko baraabar haisiyat se zikr farmaya hai, kyunke jis qadr buland qabr shirk ka sabab banti hai. Usi tarah tasweer bhi shirk ka sabab banti hai. Isi liye ye hukm diya ke koi tasweer baaqi rehne di jaae na koi buland qabr.

### Masaael:

- ① Mazkoora hadees mein tasweer banaane waalo'n ke liye shadeed waeed bayaan hui hai.
- ② Is waeed ka sabab aur qabaahat-o-hurmat ki wajah ye hai ke ye amal, Allah Ta'ala ki janaab mein bohot badi be-adabi aur gustakhi hai. Jaisa ke hadees-e-qudsi hai ke Allah Ta'ala ne farmaya: *"Usse bada zaalim kaun hoga jo meri tarah paida karne aur banaan ki koshish karta hai"*.
- ③ Allah Ta'ala ki azeem qudrat aur makhlooq ki kamzori aur az-hadd aajizi ka bhi bayaan hai ke ye log ek (1) zarra, ek (1) daana, ya ek (1) jau bhi banaane par qaadir nahi.
- ④ Ahadees mein saraahat hai ke tasweer banaane waalo'n ko sab se sakht azaab hoga.
- ⑤ Wo is tarah ke Allah Ta'ala har tasweer ke badle ek (1) jaan paida karega, jis ke zariye se tasweer banaane waale ko jahannum mein azaab diya jaaega.
- ⑥ Aur musawwir ko uski banaai hui tasaweer mein rooh phoonkne ka hukm diya jaaega, magar wo us mein rooh na phoonk sakega.
- ⑦ Ye bhi maaloom hua ke tasweer jahaa'n bhi ho, usey mitaa dene ka hukm hai.

## Baab 61: Kasrat Se Qasam Uthaana Mazmoom Hai<sup>334</sup>

Allah Ta'ala ka irshad hai:

Aur Tum Apni Qasmo'n Ki  
Hifaazat Karo.

وَاحْفَظُوا أَيْمَانَكُمْ.

(Surah al Maaida: 89)

Yaane jab qasam uthaao to usey poora karo.

Abu Huraira رضي الله عنه se riwayat hai, maine Rasool Allah ﷺ ko farmate hue suna:

Qasam, ashiya ki farokht ka  
zariya to hai magar usse barkat  
uth jaati hai.<sup>335</sup>

الْحِلْفُ مَنْفَعَةٌ لِلْبَيْعَةِ مَحَقَّةٌ لِلْكَسْبِ.

(Saheeh Bukhari: Al Buyoo: H2087; Saheeh  
Muslim: Al Misaaqah: H1606)

Salman رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Teen (3) qism ke log aise hain jin  
se (qiyamat ke din) Allah Ta'ala  
na to baat karega aur na unhe'n  
(gunaaho'n se) paak karega aur  
un ke liye dardnaak azaab hoga".

ثَلَاثَةٌ لَا يَكْفِيهِمُ اللَّهُ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ  
عَذَابٌ أَلِيمٌ: أَشْنِيطُ زَانٍ، وَعَائِلٌ مُسْتَكْبِرٌ،  
وَرَجُلٌ جَعَلَ اللَّهُ بِضَاعَتَهُ، لَا يُشْتَرِي إِلَّا بِبَيْعِيْنِهِ،  
وَلَا يَبِيعُ إِلَّا بِبَيْعِيْنِهِ.

① Boodha zaani ② Mutakabbir  
faqeer ③ Aur wo shakhs jis ne  
Allah Ta'ala ko apni tijaarat ka  
saamaan samjha hua hai ke uski  
qasam hi se khareedta hai aur

(Mojam-ul-Kabeer lit Tabarani: #  
6111)

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<sup>334</sup> Bohot ziyaada qasme'n uthaana tauheed ke khilaaf hai. Jis shakhs ka aqeeda-e-tauheed pukhta aur raasikh ho, wo qasam uthaate waqt Allah Ta'ala ko darmiyan mein nahi laata. Laghoo qasam, agarche maaf hai aur us par koi muwaakhaza nahi, taaham mustahab ye hai ke muwahhid aadmi apni zabaan aur dil ko qasam ki kasrat se mehfooz rakhe.

<sup>335</sup> Ye goya ek (1) qism ki saza hai, kyunke ashiya ki farokht mein qasme'n uthaana aur Allah Ta'ala ke naam ko darmiyan mein laana uski azmat ke khilaaf hai

uski qasam hi se bechta hai.<sup>336</sup>

Imran bin Hussain رضي الله عنه kehte hain, Rasool Allah ﷺ ne farmaya:

Meri ummat ka sab se behtar zamana, mera zamana hai. Phir wo jo uske baad hoga, phir wo jo uske baad hoga”. (Hazrat Imran رضي الله عنه kehte hain, mujhe yaad nahi padta ke aap ne apne zamane ke baad do (2) zamano’n ka zikr kiya tha, ya teen (3) ka?) Phir aap ne farmaya: “Phir tumhare baad aise log ho’nge jo bila-talab gawaahi de’nge, khaain ho’nge, amaanatdaar nahi ho’nge, nazr maane’nge to poori nahi kare’nge, aur un mein motaapa zaahir hoga.

خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ قَالَ عِمْرَانُ: فَلَا أَذْرِي أَذْكَرَ بَعْدَ قَرْنِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلَا يُؤْفُونَ، وَيُظْهَرُ فِيهِمُ الْبَسَنُ.

(Saheeh Bukhari: Fazaal Ashaab un Nabi ﷺ: H3650; Saheeh Muslim: Fazaal us Sahaaba: H2535)

Abdullah bin Masood رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Sab se behtar log mere zamaane ke hain, phir wo jo unke baad ho’nge, phir wo jo un ke baad aae’nge, phi raise log aae’nge jin ki gawaahi, qasam par, aur un ki qasam, gawaahi par sabqat le jaaegi.

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينُهُ، وَيَمِينُهُ شَهَادَتُهُ.

(Saheeh Bukhari: Fazaal Ashaab un Nabi ﷺ: H3651; Saheeh Muslim: Fazaal us Sahaaba: H2533)

(Yaane wo log gawaahi aur qasam ke baare mein az-hadd ghair-mohtaata ho’nge aur wo aanan-faanan baghair soche-samjhe qasam aur gawaahi ke liye taiyyaar ho jaae’nge)

<sup>336</sup> Is hadees se maaloom hua ke khareed-o-farokht ke waqt be-jaa Allah ki qasme’n uthaate rehna kabeer gunah hai.

Ibrahim Nakhai ﷺ farmate hain ke hamare bachpan mein hamare buzurg gawaahi aur ahd par qaaem rehne ki tarbiyyat ki khaatir hame'n saza diya karte the.<sup>337</sup>

Masaael:

- ① Baab ke aaghaaz mein Surah Maaidah ki mazkoora aayat-e-karima 89 mein qasmo'n ki hifaazat aur unhe'n poora karne ka taakeedi hukm hai.
- ② Hadees se saabit hua ke qasam ashiya ki farokht ka ek (1) zariya to hai, magar usse barkat khatam ho jaati hai.
- ③ Doosri hadees se ye bhi maaloom hua ke jo shakhs maal khareedte aur bechte waqt khwah-ma-khwah qasme'n uthaae, uske liye sakht waeed hai.
- ④ Ye tambeeh bhi hai ke agarche asbaab gunah-e-sagheera hi ke ho'n, magar mailaan ke sabab sagheera gunaah bhi kabeera ban jaate hain.
- ⑤ Hadees mein un logo'n ko mazammat ki gai hai jo qasam uthwaae baghair, az-khud khwah-ma-khwah qasme'n uthaate hain.
- ⑥ Nabi ﷺ ne quroon-e-salaasa ya quroon-e-arba ki madh<sup>338</sup> farmaai hai aur un ke baad jo halaat paida hone wale the, aap ne unki peshgoi bhi farmadi.
- ⑦ Aur un logo'n ki mazammat bhi farmai jo gawaahi talab kiye baghair gawaahi dene ke liye taiyyaar ho jaate hain.
- ⑧ Ibrahim Nakhai ﷺ ke asar se saabit hua ke ummat ke aslaaf, aulaad ki islaami tarbiyat ki khaatir unhe'n gawaahi aur ahed par qaaem rakhne ke liye saza diya karte the.

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<sup>337</sup> Yaane aslaaf, Allah Ta'ala ki taazeem dilo'n mein raasikh karne ke liye apni aulaad ki is andaaz se tarbiyyat kiya karte the.

<sup>338</sup> T: (مَدْح) Taareef, tauseef [RKT]

## Baab 62: Allah Ta'ala Aur Uske Rasool ﷺ Ka Zimma Aur Amaan Dene Ki Mumaaniat

Irshad-e-Ilaahi Hai:

Aur Jab Tum Allah Se Ahed (waasiq) Karo To Us Ko Poora Karo Aur Qasme'n Pukhta Karne Ke Baad Un Ko Mat Todo, Halaa'nke Tum Allah Ko Apne Oopar Zaamin Bana Chuke Ho, Allah Tumhare Tamaam Afaal Se Baa-khabar Hai.<sup>339</sup>

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ  
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ  
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ.

(Surah an-Nahl 16: 91)

Buraida رضي الله عنه se riwayat hai ke Rasool Allah ﷺ jab kisi fauj ya daste par kisi ko ameer muqarrar farmate to usey Allah Ta'ala se darne aur apne rufaqa-e-safar ke saath husn-e-sulook ki khusoosi taur par wasiyyat karte aur farmate:

“Allah Ta'ala ki raah mein uska naam le kar ladaai karna aur har us shakhs se ladna jo Allah Ta'ala ke saath kufr ka irtekaab karta hai. Ladaai karna aur khiyaanat na

أُغْرُوا بِسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ  
بِاللَّهِ، اغْرُوا وَلَا تَغْلُوا، وَلَا تَغْدِرُوا وَلَا تَمْثُلُوا، وَلَا  
تَقْتُلُوا وَلَيْدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ  
فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ، فَأَيُّتَهُنَّ مَا

<sup>339</sup> Is aayat-e-mubaaraka mein ahd se muraad qasam hai, aur pukhta ki hui qasmo'n se muraad logo'n ke baahami wo ahed-o-paimaan hain jinhe'n mazboot karne ke liye qasme'n khaai gai ho'n. Lehaza Haq-Baari Ta'ala ki taazeem karte hue qasam aur baahami ahed-o-paimaan ko poora karna waajib hai kyoumke kisi kaam par qasam khaane ka matlab yehi hai ke insaan is kaam ko Allah Ta'ala ki khaatir poora karne ki taakeed kar raha hai aur usey apne zimme le raha hai. Jab wo apni qasam ke khilaaf karega ya Allah Ta'ala ke saath kiye hue us ahed ko todega to goya usne Allah Ta'ala ki taazeem us tarah nahi ki jis tarah usey karni chaahiye thi ke us taazeem ka paas karte hue qasam khaate waqt hi is baat se dar jaata ke qasam ko poora karne mein Allah ka ye waajbi haq adaa nahi kar sakega.

karna, badd-ahdi na karna. Muthla na karna (yaane kisi maqtool ke azaa na kaatna) aur na baccho'n ko qatl karna. Jab mushrik dushman se tumhara saamna ho to unhe'n teen (3) baato'n ki pesh-kash karna, agar wo un mein se koi ek (1) baat bhi maan le'n to manzoor kar lena aur jung se ruk jaana".

① Sab se pehle islam ki daawat dena, agar wo usey qubool kar le'n to usey manzoor kar lena aur unhe'n ilaaqa-e-kufr se muhajireen ki taraf hijrat ki daawat dena aur unhe'n bataana ke agar wo hijrat kare'nge to unhe'n wo sab huqooq haasil ho'nge jo muhajireen ko bardaasht karna padta hai unhe'n bhi bardaasht karna hoga. Aur agar wo hijrat karne se inkaar kare'n to phir unhe'n bata dena ke wo un badwi340 musalmano ki tarah ho'nge jin par Allah ka hukm jaari hai. Unhe'n maal-e-ghanimat ya maal-e-fae se koi hissa nahi milega, illa ye ke wo musalmano ke saath jihaad mein shareek hu'n.

② Aur agar wo islam qubool karne se inkaar kar de'n to phir un se jiziya talab karna, agar wo jiziya dene par raazi ho jaae'n to qubool

أَجَابُوكَ فَاقْبَلْ مِنْهُمْ. وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى  
الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ ثُمَّ ادْعُهُمْ  
إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ.  
وَأَخْبِزْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا  
لِلْمُهَاجِرِينَ. وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا  
أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِزْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ  
الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ تَعَالَى، وَلَا  
يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ، إِلَّا أَنْ  
يُجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. فَإِنْ هُمْ أَبَوْا  
فَأَسْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ  
فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ فَلَا  
تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ  
ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّا لَنَكْمُ أَنْ تُخَفِّرُوا  
ذِمَّتَكُمْ وَذِمَّةَ أَصْحَابِكُمْ أَهْوَى مِنْ أَنْ تُخَفِّرُوا  
ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ  
فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، فَلَا تُنْزِلْهُمْ  
عَلَى حُكْمِ اللَّهِ، وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ  
لَا تَدْرِي أَتُصِيبُ فِيهِمْ حُكْمُ اللَّهِ أَمْ لَا.

(Saheeh Muslim: Al Jihaad: H1731)

340 T: (بَدَوِي) Jungle ya sehra ka baashinda [RKT]

kar lena aur jung se ruk jaana.

③ Agar wo jiziya dene se bhi inkaar kar de'n to Allah Ta'ala se madad maang kar unse ladaai karna aur jab tum qila-band dushman ka muhaasra karo aur dushman chaahe'n ke tum unhe'n Allah Ta'ala aur uske Rasool ki amaan aur tahaffuz de do. To aisa hargiz na karna, balke apni aur apne saathiyo'n ki taraf se amaan aur tahaffuz dena, is liye ke agar tum (kisi soorat mein) apna ya apne saathiyo'n ka zimma (zamaanat) tod do to ye Allah Ta'ala aur uske Rasool ke zimme ko todne se kamtar hoga aur jab tum qila mein band kisi dushman ka muhaasra karo aur wo chaahe ke Allah Ta'ala ki zimmedaari par us par sulah kar lo to aisa hargiz na karna balke tum apni zimmedaari par usse sulah karna kyonke maaloom nahi tum unke baare mein Allah Ta'ala ki marzi aur faisla kop aa sako ya nahi?".<sup>341</sup>

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<sup>341</sup> Is hadees se maaloom hua ke musulmano ko har muaamala mein Allah Ta'ala ki azmat pesh-e-nazr rakhni chaahiye koi shakhs logo'n ko Allah Ta'ala ya uske rasool ki taraf se amaan aur tahaffuz na de, balke apni taraf se amaan aur tahaffuz dena chaahiye. Ahle tauheed aur uloom-e-deeniya ke talaba jo deen ke hawaala se shohrat rakhte hain unhe'n khaas taur par un baato'n ki khayaal rakhna chaahiye, un se koi aisa lafz ya baat ya fe'l sarzad nahi hona chaahiye, jo un ke muqam-o-martaba ke manaafi ho. Kyonke fitno'n se bharpoor maujooda



### Masaael:

- ① Is hadees se saabit hua ke Allah Ta'ala uske Rasool ﷺ aur musulmano ke zimme-o-amaan mein waazeh farq hai.
- ② Hadees mein ye hidayat bhi hai ke jab kahee'n do (2) mukhtalif soorate'n dar-pesh ho'n to un mein se jo soorat aasaan-tar, behtar aur jis mein nuqsaan kam-az-kam ho usey ikhteyaar kar lena chaahiye.
- ③ Ye bhi saabit hua ke Allah Ta'ala ki raah mein Allah Ta'ala ka naam le kar jihaad kiya jaae.
- ④ Aur jo shakhs Allah Ta'ala ke saath kufr ka murtakib ho usse qitaal kiya jaae.
- ⑤ Nez kuffaar se jihaad aur qitaal mein bhi Allah Ta'ala se madad talab karni chaahiye.
- ⑥ Ahle ilm aur Allah Ta'ala ke faislo'n mein numaaya'n farq hai. Ahle ilm ka faisla ghalat ho sakta hai, magar Allah Ta'ala ka koi faisla ghalat nahi ho sakta.
- ⑦ Nez ye bhi saabit hua ke ba-waqt-e-zaroorat, sahaabi koi faisla kare to koi bhi hatmi taur par nahi jaanta ke uska ye faisla Allah Ta'ala ke hukm ke mutaabiq hai ya nahi.

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zamana mein log ahle ilm, ashaab-e-deen, aur haamileen-e-tauheed-o-kitab-o-sunnat par khaas nazar rakhte hain. Is liye logo'n ke saath muaamalaat, taalluqaat aur mel-jol mein aisa andaaz apnaana chaahiye jisse zaahir ho ke ye log Allah Ta'ala ki khoob taazeem baja-laate hain.

Inhe'n dekh kar doosre log bhi ehtiyaat kare'nge aur Allah Ta'ala ki taazeem kama-haqqahu baja laae'nge. Qasam uthaane, gawaahi dene aur logo'n ke saath umoomi muaamalaat mein badi ehtiyaat ki zaroorat hai kyonke maamooli si be-ehtiyaati aur badd-muaamalagi\*, ahle ilm-o-deen ke liye muzir saabit ho sakti hai.

\* T: (بَدِّ مُعَامَلَكِي) Len-den se mutaalliq aadaat-o-atwaar ki kharaabi, milne-julne ke aadaat ki kharaabi [RKT]

## Baab 63: Az-raah-e-Ghuroor-o-Takabbur Allah Ta’ala Ki Qasam Khaane Ka Anjaam<sup>342</sup>

Jundub bin Abdullah al Bajali رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Ek (1) aadmi ne kaha: Allah Ta’ala ki qasam! Allah Ta’ala falaa’n shakhs ki maghfirat nahi karega. To Allah Ta’ala ne farmaya: Ye kaun hota hai jo meri qasam khaa raha hai ke main falaa’n ki maghfirat nahi karu’nga. Maine uski maghfirat kardi aur tere (yaane qasam uthaane waale ke) aamaal zaae kar diye.<sup>343</sup>

قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ فَقَالَ اللَّهُ عَزَّوَجَلَّ مَنْ ذَا الَّذِي يَتَأَلَّى عَلَى أَنْ لَا أَعْفِرَ لِفُلَانٍ، فَإِنِّي قَدْ عَفَرْتُ لَهُ وَأَخْبَطْتُ عَمَلَكَ.

(Saheeh Muslim: Al Birr was Sila: H2621)

<sup>342</sup> “تعلّى”, takabbur, aur ghuroor ke taur par Allah ki qasam khaana, Allah Ta’ala par kisi qasam ka haq saabit karna aur ye samajhna ke Allah Ta’ala wohi faisla karega jo mera hai, ye sab tauheed ke manaafi hai. Lekin agar az-raah-e-aajizi aur inkesaar Allah Ta’ala par qasam daali jaae to ye jaaez hai, kyonke aisi soorat mein Allah Ta’ala par husn-e-zann kiya जाता है।

Jaisa ke ek (1) hadees mein aaya hai, aap ne farmaya: “Allah Ta’ala ke baaz mehboob-o-maqbool bande aise bhi hain jo Allah Ta’ala par qasam daale’n to Allah Ta’ala un ki qasam ko poora farmata hai”. (Saheeh Bukhari: Al Jihaad was Seer: H2806)

<sup>343</sup> Ye falaa’n shakhs, faasiq tha aur qasam khaane waala, aabid-o-zaahid. Us aabid-o-zaahid ne khud ko bada jaana aur ye samajh baitha ke arsa-e-daraaz Allah Ta’ala ki ibaadat mein guzaar kar wo is muqaam par pohonch chuka hai ke Allah Ta’ala ke afaal mein bhi apna hukm chala sakta hai aur wo jis cheez ki bhi tamanna-o-aarzu kare usey mil kar hi rahegi, jabke ye baat saraasar muqaam-e-uboodiyat ke manaafi hai. Isi liye Allah Ta’ala ne us aabid shakhs ka muwaakhaza kiya aur farmaya: Kaun hai, jo az-raah-e-takabbur-o-ghuroor meri qasam khaa

Abu Huraira رضي الله عنه se marwi hadees mein hai ke ye baat kehne waala aabid-o-zaahid aadmi tha. Abu Huraira رضي الله عنه kehte hain ke us ne ye ek (1) aisi baat keh di jis ne uski duniya aur aakhirat ko tabaah karke rakh diya. (Sunan Abu Dawood: Al Adab: H4901; Musnad Ahmad: V2 P323)

### Masaael:

① Is hadees se saabit hua ke ghuroor-e-paarsaai ke taur par Allah Ta'ala ki qasam khaane ka anjaam intihaai khaufnaak aur bhayaanak hai.

② Dozakh insaan ke joote ke tasme se bhi ziyaada qareeb hai ke basa-auqaat ba-zaahir kisi maamooli si baat ki binaa par insaan dozakh mein jaa pohonchta hai.

③ Isi tarah jannat bhi insaan ke bilkul qareeb hai aur insaan bazaahir kisi maamooli aur chote se amal ki binaa par jannat ka haqdaar ban jaata hai.

④ Is hadees se Rasool Allah ﷺ ke is farman ki taa'eed hoti hai:

Basa-auqaat insaan koi aisa إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُلْقِي لَهَا بَالًا...  
kalma keh jaata hai ke insaan ko  
to uski sangeeni ka ehसाas nahi  
hota, magar usse uske sab الخ.  
aamaal zaaya ho jaate hain. (Surah)

⑤ Guzishta tafseel se ye bhi maaloomb hua ka basa-auqaat kisi ka intehaai naa-pasandida qaul ya fe'l, kisi doosre ki maghfirat ka sabab ban jaata hai.

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raha hai ke main falaa'n ko maaf nahi karu'nga. Maine usey to maaf kar diya aur (aye takabbur-o-ghuroor aur paarsaai zaahir karne waale aabid!) tere aamaal akaarat kar diye.

Isse pataa chalta hai ke Allah Ta'ala ki kama-haqqahu taazeem na karne aur tauheed ke khilaaf aur manaafi amal karne ka nateeja kya hota hai.

Yaad rahe! Lafz-e-“يَتَأَلَّى”, “إِيْلَاء” aur “أَلِيَّة” se maakhuz hai, jis ka matlab az-raah-e-takabbur-o-ghuroor qasam khaana hai.



## Baab 64: Allah Ta’ala Ko Makhlooq Ke Saamne Sifaarishi Ke Taur Par Pesh Karna Gustakhi Aur Intehaai Himaayat Hai

Jubair bin Mutim رضي الله عنه kehte hain, ek (1) badawi<sup>344</sup> me Nabi ﷺ ki khidmat mein aakar shikayat ki, ke Ya Rasool Allah! Jaane’n talf ho gae’n, bacche bhook se bilakne lagey aur maweshi marne lagey, aap hamare liye apne Rabb se baarish ki dua farmaae’n. Ham Allah Ta’ala ko aap ke paas aur aap ko Allah Ta’ala ke huzoor sifaarisihi ke taur par pesh karte hain. Aap ne (uski baat sun kar) baar-baar Subhan-Allah, Subhan-Allah padha. Aap ba-dastoor Subhan-Allah padhte rahe, yaha’n tak ke uska asar Sahaba Ikraam ke chehro’n par zaahir hone laga. Phir aap ne farmaya:

Tujh par afsos! Kya tu jaanta hai ke Allah kya hai? (yaane uska kya muqaam aur kya shaan hai?) Allah Ta’ala ki shaan usse kahee’n buland-tar hai. Usey kisi ke saamne sifaarishi ke taur par pesh nahi kiya jaa sakta.<sup>345</sup>

وَيَحَاكَ! أَتَدْرِي مَا اللَّهُ؟ إِنَّ شَأْنَ اللَّهِ أَكْبَرُ مِنْ ذَلِكَ، إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ.

(Sunan Abu Dawood: As Sunnah: H4726)

<sup>344</sup> T: (بَدَوِي) Jungle ya sehra ka baashinda [RKT]

<sup>345</sup> Yaane Allah Ta’ala ko makhlooq ke saamne bataur-e-waasta aur waseela pesh karna durust nahi, kyunke Allah Ta’ala ki shaan usse kahee’n buland-tar hai. Jabke makhlooq, Rabb-e-Ta’ala ke saamne wazee\*-o-haqeer hai. Isi liye Rasool Allah ﷺ ne us badawi ki baat ko sun kar baar-baar, Subhan-Allah, kaha ke Allah Ta’ala aise umoor-o-ausaaf se balke har shaaeba-e-naqs\*\* aur soo-e-zann se munazza\*\*\* aur baala-tar hai.

\* T: (وَضِيع) Adna, neeche, ghatiya [RKT]

\*\* T: (شَائِبَةٌ نَقْص) Khot, buraai, kharaabi ka shak ya imkaan [RSB]

\*\*\* T: (مُزَّه) Aebo’n se paak, bari, be-aeb [RKT]

## Masaael:

- ① Is hadees se saabit hua ke Allah Ta'ala ko makhlooq ke saamne bataur-e-sifaarishi pesh karna tauheed ke manaafi aur Allah Ta'ala ke haq mein be-adabi aur gustaakhi hai. Isi liye jab badawi ne Rasool Allah ﷺ se kaha ke "Ham Allah Ta'ala ko aap ki khidmat mein bataur-e-sifaarishi pesh karte hain". To aap ne us baat par naagawaari aur naa-pasandeedgi ka izhaar farmaya.
- ② Badawi ki baat se aap ke chehra-e-mubaarak ka rang is qadd mutaghaiyyar hua ke uske asaraat Sahaba Ikraam رضى الله عنهم ke chehro'n par bhi zaahir hue.
- ③ Aap ne eraabi ki baat ke doosre hisse "ke ham aap ko Allah Ta'ala ke yahaa'n bataur-e-sifaarishi pesh karte hain" par nakeer nahi famraai. Goya makhlooq ko to Allah Ta'ala ke yahaa'n bataur-e-sifaarishi pesh kiya jaa sakta hai, magar Allah Ta'ala ko makhlooq ke saamne nahi.
- ④ Is hadees se "Subhan Allah" ke mutaalliq ye wazaahat ho gai ke bataur-e-inkaar-o-izhaar-e-taajjub ye kalma kaha jaa sakta hai.
- ⑤ Aur ye bhi saabit hua ke Sahaba Ikraam رضى الله عنهم Rasool Allah ﷺ ki zindagi mein aap ki khidmat mein haazir ho kar aap se baarish ki dua karaaya karte the.

## Baab 65: Gulshan-e-Tauheed Ki Hifaazat Ke Silsile Mein Nabi-e-Akram ﷺ Ne Shirk Ke Tamaam Zaraae Aur Raasto'n Ko Mukammal Taur Par Band Kar Diya

Abdullah bin Shakheer (شخير بن عبد الله) رضي الله عنه kehte hain:

Main banu Aamir ke ek (1) wafad ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hua to ham ne kaha: “Aap Syed hain”. Aap ne farmaya: “‘As-Syed’ to sirf Allah Ta’ala hai” Ham ne kaha: Muqaam-o-martaba ke lehaaz se aap ham sab se bartar, afzal, aur bohot ziyaada ehsaan karne waale hain. Aap ne farmaya: “Ye aur is qism ki jaaez-o-munaasib baat keh sakte ho. Khayaal rakhna ke kahee’n shaitaan tumhe’n apne jaal mein na phansaa le.”<sup>346</sup>

إِنطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا: أَنْتَ سَيِّدُنَا فَقَالَ: السَّيِّدُ تَبَارَكَ وَتَعَالَى قُلْنَا: وَأَعْظَمُنَا طَوْلًا، فَقَالَ: قُولُوا يَقُولُكُمْ أَوْ بَعْضُ قَوْلِكُمْ وَلَا يَسْتَجِرُّيَنَّا الشَّيْطَانُ.

(Sunan Abu Dawood: Al Adab: H4806;  
Musnad Ahmad: V4 P24-25)

<sup>346</sup> Rasool Allah ﷺ ka farman ke “As Syed” Allah Ta’ala hi hai, jabke aap tamaam aulaad-e-aadam ke syed-o-sardaar hain. Is baat ki daleel hai ke aap ne gulshan-e-tauheed ki khoob hifaazat farmaai aur shirk ke tamaam-tar zaraae aur wasaael ko acchi tarah masdood kiya, kyunke shirk ka ek (1) zariya ye bhi hai ke insaan kisi qaabil-e-qadr aur laayat-e-takreem hasti ki madh-o-sataaish ke liye alfaaz mein ghuloo kare aur hadd se tajaawuz kar jaae.

Yaad rahe! Kisi qaabil-e-qadr shakhsiyat ko mukhaatib kar ke usey syed kehna ya kisi ki siyaadat ki nisbat saari kaaenaat ki taraf karna manaa hai. Isi tarah kisi ko “As Syed” kehna bhi durust nahi, kyunke uske maane bhi saari kaaenaat ke sardaar ke hain. Lehaza umooman mushrikeen apne bado’n ki taazeem ke liye jo kalma-e-“As Syed” bolte hain, ye shar-an naajaaez hai.

Hazrat Anas رضي الله عنه kehte hain ke baaz logo'n ne kaha: Aye Allah ke Rasool! Ham sab se behtar-o-afzal! Aur sab se behtar ke farzand! Aye hamare sardaar! Aur hamare sardaar ke bete! To aap ne farmaya:

Aye logo! Is qism ke alfaaz keh liya karo. Khayaal rakhna ke kahee'n shaitaan tumhe'n behka na de. Main Muhammad ﷺ Allah Ta'ala ka banda aur uska rasool hoo'n. Main nahi chaahta ke tum mujhe mere is us muqaam-o-martaba se badha do jo Allah Ta'ala ne mujhe diya hai.

يَا أَيُّهَا النَّاسُ قُولُوا بِقَوْلِكُمْ، وَلَا يَسْتَهْزِئْكُمْ  
الشَّيْطَانُ، أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ، مَا أَحَبُّ  
أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أُنَزَّلَنِي اللَّهُ  
عَزَّوَجَلَّ.

(Amal Al Yaum wal Laila lin Nasai: H248-249;  
MA: V3 P153, 241, 249)

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Rasool Allah ﷺ ne farmaya: *"Meri madh-o-taareef mein jaaez-o-munaasib kalimaat keh sakte ho"*. Is liye aap ki, balke kisi bhi insaan ki taazeem ke liye aise alfaaz istemaal karna jin mein ghuloo ho, durust nahi. Kyounke usse mukhaatib ke dil mein ghuroor-e-paarsaai aasakta hai aur wo Allah ke huzoor ijz-o-inkesaar tark kar ke uski taufeeq-e-khaas se mehroom ho sakta hai. Lehaza isse az-hadd ehteraaz zaroori hai.

<sup>347</sup> Un logo'n ne aap ke jo ausaaf bayaan kiye wo waaqai aap mein maujood the, lekin aap ne shirk ke sadde-baab\* ke liye farmaya ke main Muhammad, Allah ka banda aur uska Rasool hoo'n. Main qat-an ye pasand nahi karta ke tum mujhe mere us muqaam-o-martaba se badhaao jo Allah Azzowajal ne mujhe de rakha hai aur ye muaamala sirf Rasool Allah ﷺ ke saath hi khaas nahi, balke har qaabil-e-taazeem hasti ke baare mein yehi hukm hai ke uski shaan mein is qadr ghuloo na kiya jaae ke taazeem karne waale aur us hasti ke darmiyaan shaitaani amal-dakhal ho jaae, yaane is tarah se taazeem na ki jaae ke insaan shirk ka murtakib ho baithe.

\* T: (سَدِّ بَاب) Kisi baat ki rok-thaam, darwaza band karna [RKT]

Rasool Allah ﷺ ke mazkoora baala farmeen shirk ke tamaam-tar wasaael-o-zaraae ko masdood karne ke liye goya ek (1) jaame baab ki



### Masaael:

① Aap ne ummat ko ghuloo, aur mubaalagaha-aamezi se mauqa-ba-mauqa daraaya aur manaa farmaya hai.

② Jab log kisi ko “*Apna Sardaar*” qarar de’n to jawaaban usey kya kehna chaahiye? Usey maghroor-o-mutakabbir hone ki bajaae tambeeh karni chaahiye ke haqeeqi sardaar to Allah Ta’ala hai.

③ Mauqa-o-mahal ki munaasabat se logo’n ko mubaalagaha-aamezi se rokthe rehna chaahiye. Jaisa ke logo’n ne agarche durust baate’n ki thee’n, magar uske bawajood aap ne farmaya: “*Kahee’n shaitaan tumhe’n apne daam mein na phaans le*”.

④ Aap ke irshad:

Main nahi chahta ke tum mujhe  
Allah ke ataa-karda mere  
martaba-o-muqaam se badhaa  
do.

مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنَزِلَتِي.  
(Surah)

Se maaloom hua ke aap ko apne haq mein ghuloo aur mubaalgaha-aamezi<sup>348</sup> se hadd-darja nafrat thi.

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haisiyat rakhte hain.

<sup>348</sup> T: (مُبَالَغَةً آمِز) Badha-chadha ka bayaan karna, hadd se badh kar badaai ya buraai karna [RKT]

## Baab 66: Allah Ta’ala Ki Azmat Aur Rif-at-e-Shaan Ka Bayaan

Irshad-e-Ilaahi hai:

Aur Unho’n Ne Kama-haaqahu  
Allah Ki Qadr Nahi Ki, Qiyaamat  
Ke Din Saari Zameen Uski Mutthi  
Mein Hogi Aur Saare Aasmaan  
Uske Daaee’n Haath Mein Lipte  
Ho’nge. Allah Un Logo’n Ke Shirk  
Se Paak Aur Buland Hai.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ وَالْأَرْضُ جَمِيعًا  
قَبْضَتُهُ يَوْمَ الْقِيَمَةِ ۖ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ  
سُبْحَنَهُ ۚ وَتَعَالَى عَمَّا يُشْرِكُونَ.

(Surah-az-Zumar 39: 67)

Hazrat Abdullah bin Masood رضي الله عنه farmate hain: Ek (1) yahoodi aalim Rasool Allah ﷺ ki khidmat mein aaya aur kehne laga: “Aye Muhammad ﷺ! Hamari kitaab mein likha hua hai ke Allah Ta’ala qiyamat ke din aasmaano ko ek (1) ungli par, zameen ko ek (1) ungli par, darakhto’n ko ek (1) ungli par, paani ko ek (1) ungli par, namnaak mitti ko ek (1) ungli par aur baaqi tamaam makhluqaat ko ek (1) ungli par rakh kar farmaega: Main hi baadshah hoo’n”. Aap uski baat sun kar bataur-e-tasdeeq hans pade, hatta ke aap ki daadhe’n numaayaa’n ho gae’n. Phir aap ne ye aayat tilaawat farmaai:

Aur Unho’n Ne Kama-haaqahu  
Allah Ki Qadr Nahi Ki, Qiyaamat  
Ke Din Daari Zameen Uski Mutthi  
Mein Hogi Aur Saare Aasmaan  
Uske Daaee’n Haath Mein Lipte  
Ho’nge.<sup>349</sup>

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ وَالْأَرْضُ جَمِيعًا  
قَبْضَتُهُ يَوْمَ الْقِيَمَةِ ۖ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ  
سُبْحَنَهُ ۚ وَتَعَالَى عَمَّا يُشْرِكُونَ.

(Surah-az-Zumar 39: 67)

Aur Saheeh Muslim ki riwayat mein hai (qiyamat ke roz Allah Ta’ala) tamaam pahaado’n aur darakhto’n ko ek (1) ungli par (rakhega), phir (ungliyo’n par rakhi hui) un (tamaam makhluqaat) ko hila-hila kar kahega: “Maine hi Baadshaah hoo’n aur Main hi Allah hoo’n”. (Saheeh Muslim: Sifaat-ul-Munafiqeen wa Ahkaamuhum)

<sup>349</sup> Saheeh Bukhari: at-Tafseer: H4811; Saheeh Muslim: Sifaat-ul-Munafiqeen wa Ahkaamuhum: H2786

Aur Saheeh Bukhari ki ek ek (1) doosri riwayat mein hai, Allah Ta'ala qiyamat ke din aasmaano ko ek (1) ungli par, paani aur namnaak mitti ko ek (1) ungli par aur baaqi saari makhluqaat ko ek (1) ungli par rakhega. (Saheeh Bukhari: at-Tafseer)

Aur Saheeh Muslim mein Ibne Umar رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Allah qiyaamat ke din aasmaano ko lapet kar apne daahine haath mein pakdega aur farmaega: Main baadshah hoo'n, kahaa'n hain jinho'n ne duniya mein khud ko sarkash aur mutakabbir samjha? Phir saato'n zameeno'n ko lapet kar apne baa'e'n haath mein le lega aur farmaega: Main baadshah hoo'n. Kaha'n hain jinho'n ne duniya mein khud ko sarkash aur mutakabbir samjha?.

يُطَوِّي اللَّهُ عَرْوَةَ جَلِّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطَوِّي الْأَرْضِينَ السَّبْعَ ثُمَّ يَأْخُذُهُنَّ بِشِمَالِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟.

(Saheeh Muslim: Sifaat-ul-Munafiqeen wa Ahkaamuhum: H2788)

Ibne Abbas رضي الله عنه farmate hain:

Qiyamat ke din saato'n aasmaan aur saato'n zameene'n Allah Ta'ala ki mutthi mein aise ho'ngi jaise tum mein se kisi ke haath meinr aai ka daana.

مَا السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ فِي كَفِّ الرَّحْمَنِ إِلَّا كَخَزْدَلَةٍ فِي أَحَدِكُمْ.

(Tafseer Ibne Jarir lit Tabari: V24 P32)

Imam Ibne Jarir رضي الله عنه baa-sanad riwayat karte hain: Rasool Allah ﷺ ne farmaya:

Allah Ta'ala ki kursi ke saath saat (7) aasmno'n ko you'n nisbat hai jaise saat (7) dirham kisi dhaal mein rakhe ho'n". Aur Abu Zar Ghaffari رضي الله عنه kehte hain: Maine Rasool Allah ﷺ ko farmate hue suna: "Allah Ta'ala ki kursi uske

مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَدَرَاهِمَ سَبْعَةِ أَلْفَيْتٍ فِي تَرْسٍ. قَالَ: وَقَالَ أَبُو ذَرٍّ: سَبْعَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا الْكُرْسِيُّ فِي الْعَرْشِ إِلَّا كَحَلَقَةٍ مِّنْ حَدِيدٍ أَلْفَيْتٍ بَيْنَ ظَهْرِي فَلَاةٍ مِّنَ الْأَرْضِ.

arsh ke muqaable mein you'n hai jaise lohe ka challa kisi wasee-o-areez maidaan mein rakha ho.

(Tafseer Ibne Jarir lit Tabari: H4522; Al Asma was Sifaat lil Bayhaqi: H510)

Ibne Masood رضي الله عنه kehte hain:

Aasmaan-e-duniya se doosre aasmaan tak paanch-sau (500) saal ki masaafat hai aur har do (2) aasmaano ke darmiaayn paanch-sau (500) ki masaafat hai. Isi tarah saatwe'n aasmaan aur kursi ke darmiyaan, kursi aur paani ke darmiyaan bhi paanch-paanch-sau (500-500) saal ki masaafat hai. Paani ke oopar Allah Ta'ala ka arsh hai aur Allah Ta'ala arsh ke oopar hai. Yaad rakho! Tumhara koi bhi amal Allah Ta'ala se poshida nahi.

بَيْنَ السَّمَاءِ الدُّنْيَا وَالَّتِي تَلِيهَا خَمْسِمِائَةِ عَامٍ،  
وَبَيْنَ كُلِّ سَمَاءٍ وَسَمَاءٍ خَمْسِمِائَةِ عَامٍ، وَبَيْنَ  
السَّمَاءِ السَّابِعَةِ وَالْكُرْسِيِّ خَمْسِمِائَةِ عَامٍ، وَبَيْنَ  
الْكُرْسِيِّ وَالْمَاءِ خَمْسِمِائَةِ عَامٍ، وَالْعَرْشُ فَوْقَ  
الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِّنْ  
أَعْمَالِكُمْ.

(Ar Radd Alaa Jahmiya lid Daarmi: H26;  
Kitab ut Tauheed la Ibne Khuzaima: H594;  
Mojam-ul-Kabeer lit Tabarani: H8987)

Is riwayat ko Ibne Mahdi, Hammad bin Salma se, wo Aasim se, Wo Zar se, aur Wo Abdullah bin Masood رضي الله عنه se bayaan karte hain. Aur isi tarah isey Masoodi, Aasim se, wo Abu Waael se, aur wo Abdullah bin Masood رضي الله عنه se bayaan karte hain.

Abbas bin Abdul Muttalib رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya:

Kya tum jaante ho ke zameen aur aasmaan ke darmiyaan kitna faasla hai?" Ham ne kaha: Allah aur uska Rasool hi behtar jaante hain. Aap ne farmaya: "Un ke darmiyaan paanch-sau (500) saal ki masaafat hai aur har aasmaan se doosre aasmaan tak paanch-sau (500) saal ki masaafat hai aur

هَلْ تَدْرُونَ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟ قُلْنَا: اللَّهُ  
وَرَسُولُهُ أَعْلَمُ، قَالَ: بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ  
سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَّسِيرَةُ خَمْسِمِائَةِ  
سَنَةٍ، وَكَثِيفٌ كُلُّ سَمَاءٍ مَّسِيرَةُ خَمْسِمِائَةِ سَنَةٍ.  
وَبَيْنَ السَّمَاءِ السَّابِعَةِ وَالْعَرْشِ بَحْرٌ يَبِينُ أَسْفَلُهُ  
وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ عَزَّ وَجَلَّ

har aasmaan ki motaai paanch-sau (500) saal ki masaafat ke baraabar hai. Saatwe'n aasmaan aur arsh-e-ilaahi ke darmiyaan ek (1) samandar hai. Uske neeche aur oopar waale hisso'n ke darmiyaan bhi utna hi faasla hai jitna zameen aur aasmaan ke darmiyaan hai (yaane paanch-sau (500) saal ki masaafat). Aur Allah Ta'ala uske oopar hai. Bani-e-Adam ke aamaal mein se koi amal usse poshida aur makhfi nahi.<sup>350</sup>

فَوْقَ ذَلِكَ، وَلَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ مِّنْ أَعْمَالِ  
بَنِي آدَمَ..

(Sunan Abu Dawood: As Sunnah: Hazrat  
4723; MA: V1 P206-207)

<sup>350</sup> Daawat-e-tauheed-o-sunnat ke imam, Shaikh-ul-Islam Muhammad bin Abdul Wahab رحمته الله ne apni is azeem kitaab ko is ahem aur azeem baab par khatam aur mukammal kiya hai aur iski wajah ye hai ke jo shakhs Allah Ta'ala ke ausaaf-e-hameeda ko saheeh maano'n mein samajh aur jaan leta hai wo Rabbul Izzat ke yahaa'n intehaai ijz-o-inkesaar aur khuzoo-o-tazleel ka izhaar karta hai. Is baab ke aaghaaz mein mazkoora aayat-e-mubaaraka mein isi baat ko you'n bayaan kiya gaya hai:

Aur Unho'n Ne Kama-haaqahu  
Allah Ki Qadr Nahi Ki.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ.

(Surah az-Zumar 39: 67)

Agar karte to kabhi usey chod kar ghairo'n ki parastish na karte. Aap zara Allah Rabbul Izzat ki sifaat mein ghaur-o-tadabbur to kare'n ke wo kis qadr ghalba-o-qudrat rakhne waala, hakeem-o-daana, sifaat-e-jalaal se muttasif aur arsh par mustawi hai. Is wasee-o-areez kaaenaat mein uski farma-rawaai hai. Wo jise chaahta hai apni be-bahaa nemato'n aur khusoosi rahmat se nawaazta hai aur jisse chaahta hai masaaeb-o-aalaam taal deta hai. Inaam-o-fazal ka maula-o-waali wohi hai ... Aap ko maaloom ho jaaega ke aasmaano mein bhi usi ki qudrat-e-kaamila kaar-farma hai aur farishte bhi uski bandage mein masroof, usi ki taraf

## Masaael:

① Is baab se aayat-e-kareema:

Saari Zameen Uski Mutthi Mein  
Hogi.

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ.

(Surah az-Zumar 39: 67)

Ki tafseer khoob waazeh hui.

② Guzishta bahes se saabit hua ke torat mein bohut si saheeh baate’n Nabi ﷺ ke zamane tak maujood-o-mehfooz thee’n. Yahood ne na to unka inkaar kiya aur na unki koi taaweel ki.

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jhukte aur mutawajje hote hain.

Aye insaan! Zara soch to sahi ke is qadr Jaleel aur azeem-ush-shaan baadshah-e-haqeeqi tujh haqeer-o-wazee se mukhaatib ho kar tujhe apni ibaadat ka hukm de raha hai. Agar tujhe kuch shaoor ho to tera sharf usi mein hai. Wo tujhe apni itaa-at-o-farma-bardaari ka hukm de raha hai. Agar tujhe kuch samajh ho to is mein teri hi izzat hai.

Agar tu Allah Ta’ala ke haq ko pehchaan le aur tujeh uski sifaat-e-aaliya ka ilm ho jaae aur uski zaat-o-sifaat ke uloo\* ki ma’rafat\*\* haasil ho jaae to tu uske roo-ba-roo aajizi aur inkesaari ka izhaar kiye baghair nahi reh sakta. Tu uski itaa-at-o-farma-bardaari ke liye be-qaraar aur uski mehboob cheezo’n ke zariye se uske taqarrub ke liye bechain hoga.

\* T: (عُلُو) Bulandi, azmat, rifat, bartari [RKT]

\*\* T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [RKT]

Tu uske kalaam ki tilaawat karega to tujhe you’n mehsoos hoga jaise tu usse mukhaatib hai. Wo tujhe hukm bhi kar raha hai aur kuch cheezo’n se manaa bhi kar raha hai. Tab tere dil mein us aali-qadr zaat ki tauqeer\* aur taazeem kuch aur hi hogi.

\* T: (تَوْقِير) Izzat, azmat, taazeem-o-takreem, martaba [RKT]

Lehaza dil mein imaan aur Rabbul Izzat ki taazeem raasikh karne ke liye zaroori hai ke insaan, arz-o-samaa mein maujood uski qudrat ke ajaaeb mein ghaur-o-fikr kare, kyouinke ye uska hukm hai.

- ⑬ Rasool Allah ﷺ ki khidmat mein jab yahoodi aalim ne un baato'n ka tazkira kiya to aap ne uski tasdeeq farmaai aur quran-e-majeed ne bhi uski taa'eed farmaai.
- ⑭ Aap ka muskuraana us yahoodi aadlim ki un azeem aalimaana baato'n ki binaa par tha.
- ⑮ Is baab mein mazkoor hadees mein Allah Ta'ala ke liye do (2) haatho'n ki tasreeh hai ke qiyamat ke din tamaam aasmaan uske daae'n haath mein aur zameene'n uske doosre haath mein ho'ngi.
- ⑯ Balke hadees mein Allah Ta'ala ke doosre haath ko baayaa'n kehne ki saraahat bhi hai.
- ⑰ Allah us waqt intehaai jalaal ke saath bade-bade sarkash aur mutakabbireen ko pukaarega.
- ⑱ Aur saare aasmaan aur zameene'n Allah Ta'ala ke haath mein you'n ho'ngi jaise kisi ke haath mein raai ka daana.
- ⑲ Allah Ta'ala ki kursi aasmaano ki nisbat bohut badi hai.
- ⑳ Aur kursi ki nisbat Allah Ta'ala ka ars bohut hi bada hai.
- ㉑ Nez, Allah Ta'ala ka arsh, kursi aur paani sab alaahada-alaahada cheeze'n hain.
- ㉒ Har-do (2) aasmaano ka darmiyaani faasla paanch-sau (500) saal ki masaafat hai.
- ㉓ Kursi aur paani ke darmiyaan bhi isi qadr faasla hai.
- ㉔ Allah Ta'ala ka arsh paani par hai.
- ㉕ Allah Ta'ala arsh ke oopar hai.
- ㉖ Nez, zameen aur aasmaan ke darmiyaan paanch-sau (500) saal ki masaafat hai.
- ㉗ Aur har aasmaan ki motaai bhi paanch-sau (500) saal ki masaafat ke baraabar hai.
- ㉘ Aur aasmaano ke oopar waale samandar ke teh aur satah ke darmiyaan bhi paanch-sau (500) saal ki masaafat hai.

اللّٰهُ سُبْحَانَهُ وَتَعَالٰى اَعْلَمُ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ. وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ اَجْمَعِيْنَ.